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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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## North American R.E.S. Conference on Race

REPORT BY DR. REMKES KOOISTRA

### TUESDAY AFTERNOON

Accompanied by Rev. S. Terpstra of the Christian Reformed Church of Alliston, Ont., official delegate of Classis Toronto of the CRC, I flew from Toronto to Chicago in a comfortable Air Canada DC9 on Tuesday, March 2nd in the late afternoon for the purpose of attending the North American Conference on Race, organized by the Reformed Ecumenical Synod. A bus brought us from the O'Hara airport to the Y.M.C.A.-Hotel in downtown Chicago on South Wabash Ave., close to the Lake Shore. Had our driver some suspicion of the arduous and painful task which was awaiting us, when he addressed us through the P.A.-system with these tranquillizing words: "Just sit back and relax?"

In the Y we met many of our fellow delegates, some 150 in total, representing three churches: the Orthodox Presbyterian Church, the Reformed Presbyterian Church and the Christian Reformed Church. It was regrettable that not more churches were enrolled. I for one missed the Canadian and the American Reformed Churches there painfully. The two first mentioned churches are so small in comparison with the Christian Reformed Church, that it often looked as if the Christian Reformed Church was meeting with some guests from some other churches.

Chicago's downtown Y hotel towers up some 19 floors; it lodges not only men, as the name seems to suggest, for the six top floors are exclusively for the girls. The facilities are plain, but functional. Our rooms on the 12th floor were small, but clean. They were furnished with an excellent bed and a blurry T.V. The price for meals down in the cafeteria was reasonable and the quality of the food was good.

The official opening of the Conference took place in the one-century old Fourth Presbyterian Church on Michigan Ave. and Chestnut Street. We entered an impressive cathedral with the dignity and gracefulness of a magnificent pipe-organ. Trinity College's Acapella Choir under the firm and able direction of Miss Emily Brink took part in this service with some enjoyable selections as Pachelbel's setting of "Now Thank We All Our God". Before we listened to the message, the minister and the congregation became involved in a meaningful liturgy which gave me a rich blessing. I thought that this part of that service separately elsewhere in our paper. The sermon was delivered by Rev. William Pannell, who belongs to Tom Skinner's Crusaders, works for Campus Crusade and teaches courses

in Black Literature. Pannell is a gifted speaker and a convincing Evangelist. He stated at the outset that he was not too optimistic as to the value of our conference. He expressed his fears well when he asked: "Will this conference only add words to words?" According to Pannell the Holy Spirit says: "Paint or get off the ladder!" It was his conviction that Evangelical Christians have neglected to think of the humanity of Christ. But we must think of Jesus as the Man who beat the system. On the Sabbath he healed the man with the withered hand. He talked with prostitutes. He was not afraid to make waves. It seems that in America we read on the one side of the dollar: "In God we Trust" and on the other one: "Don't rock the boat!" The trouble with our theology is that it has left the church uninvolved. Sad to say, as churches we neglect to come to the help of the needy since we have an invested interest in leaving things the way they are. Therefore we refuse to enroll black children in Timothy Christian School, for Cicero is white. But should we care about Cicero? Is not Cicero a white, materialistic, money-making and pagan community on its way to hell? Should not our only concern be to do what Jesus wants us to do?

We went home — ironically — in the Lawndale Christian School

Society bus, in which small black children travel each day more than 20 miles from the inner city to the suburban Christian school and more than 20 miles back, since the Christian school only a few blocks away is closed to them. The bus was driven by Rev. James La Grand, the suspended minister of the black Garfield congregation. He certainly did not believe: don't rock the bus. In a state of constant shock we returned to the Y and gave the sermon some further consideration, feeling pretty shaky and ashamed. That night an old lady was murdered in our hotel on the fourteenth floor. Homocide. Well, we were reminded of being in Chicago, downtown.

### WEDNESDAY

This was the first full day of the Conference. In the roomy Conference Hall Dr. Dennis Hoekstra gave the first address, entitled: "The Word of God Necessitates Social Reform in the Area of Race Relations". This professor in Education of Calvin College still features a brush cut and a short one at that. This is perhaps why he calls me his old Canadian Hippy friend! Hoekstra began with a biblical perspective of the problem, in which he stressed the unity of faith and action. He said:

God acted decisively in history in the Incarnation, Death, Resurrection, and Ascension of our Lord and Savior Jesus Christ, and it is precisely in terms of these historical actions that verbal proclamation of both the promise and demands of the Gospel has any meaning and significance. Actions and words together are the only authentic Biblical Revelation and Gospel that the Church of Jesus Christ can heat. And action and profession together is the only kind of Christian faith that will pass the test of Scripture.

In the second section of his address he criticized the R.E.S. and its member churches for having been:

excessively one-sided in professing the verbal, homiletical, theological, and theoretical dimension of both God's Revelation and man's response of faith, at the expense of the practicing dimension which is integral to both Revelation and faith as presented in Scripture. In his third point the Professor accused the churches for perverting their beautiful profession by their bad practice. The church today is reaping what was sown before. We discover in many congregations of many Reformed Churches racist social structures wholeheartedly endorsed by the membership. This is apparent in the areas of housing, job opportunities and education.

In his concluding section (let practice empower professing) Hoekstra pleaded for a moratorium on further Biblical-theological study and discussion, to promote action and he gave a number of examples and guidelines for such meaningful anti-facist action.

The R.E.S.-secretary Dr. P. Schrotenboer responded and raised the question whether indeed we are as much united as to theory and theology as Dr. Hoekstra seemed to suggest. He stated:

Before we can rally around the call to hold faith and action in inseparable bond, we must settle on the nature of faith and the kind of action. We must take our starting point in the original and authentic faith in New Testament times: Jesus is Lord. We can do no better than to engage in

the original and authentic action demanded by the N.T. message: no societal restrictions to covenantal, communal action of the people of God.

Later on Dr. Schrotenboer was severely criticized for his stand. I wonder whether this was entirely correct. It was — I feel — certainly not Dr. Schrotenboer's intention to become in-active and to do nothing or to refrain from action, till we would have further refined and polished our resolutions on race relations. Said he also in his response: "As with Christ, so with us. Obedience leads to incarnation and suffering, not vice versa."

After the coffee break that morning we saw three one-half hour films on "Revolution 2" presenting the Race Revolution as a Second American Revolution. These films showered us with a tremendous mass of motion and sound — much was beyond understanding. Yet, here too, the medium was the message. The film left us in an embarrassing whirlpool of confusion and frustration and anger and sorrow. We looked into the open sewer of the inner city. We heard the shrieking or at times muffled raw outcry against the materialist American society.

After the show its producer, Chuck Geary addressed us. He shouted his "J'accuse!" clear and loud through the conference hall. He said he would keep on shouting even if the message would not enter into our hearts. "Even if my words go the one ear in and the other ear out, I'll keep on shouting, for they may take some of the wax out of there," he exclaimed. He told us that after only four years in school he went to work in the coal mines. Worse was that later the coal mines closed down or that much of the work was done by big machines. It meant that "we", the unskilled and semi-skilled labourers, were dumped in the inner city. "But," he said bitterly, "here now we get an education. And not only that. We will give you an education too." In such bitter words of this angry man many a delegate discovered what it means to be always the underdog of the society and to be an outsider in affluent America.

Most of the rest of this day was spent in S.A.G.-discussions. SAG stands for Support Action Groups. I took part with Rev. Jim White — who is black and a minister in Harlem — and Louis Van Ess — the director of the Christian Reformed World Relief Committee — in SAG "C" dealing with things like Diakonia, Welfare, War on Poverty, etc.

### THURSDAY

A new day. A fresh morning. The mood of the conference becomes more impatient. What will this day bring? More words upon words? More resolutions upon the resolutions made in the past? Or will there be a way to action, to the implementation of what we believe?

Before coffee we listened to an excellent address by C. Herbert Oliver on Black Identity. I quote the conclusion of his speech:

When once we grasp the marvelous truth that man is more than the color of his skin, then we cease to have problems with skin color. A rose is a rose is a rose, be it ever so red or yellow, deep purple, black velvet or white. Its beauty is ravishing and its fragrance ambrosial. A white rose is still a rose. A red rose is still a rose. A black velvet rose is still a rose. The color of the rose is only incidental to rose-

ness, and by no means the full identification of roseness. But roses don't think. A man is as he thinks. If he thinks white, he is white, be his skin ever so black. And if he thinks black he is black, be his skin ever so white. When a man identifies with incidentals, then he is an incidental man, but not mature. He whose self identity is so hung up with outward attributes that he cannot accept that state of mind that is devoid of such attributes will always find it difficult if not impossible to discover any man's true identity including his own. The fact that Black people can think white and have been conditioned to thinking white for several centuries, is adequate proof of the capability of the mind to achieve an identity without reference to one's skin color. But true liberation is more than mere liberation of the body; for body liberation without mind liberation is still body and mind slavery. The mind is free only when one is able to determine his own self identity without being conditioned by anything other than divine restraints. It is the negation of skin color as determinative of the measure of human dignity that opens the mind to the true perception of the beauty of blackness. And it is the duty of Black people to reject forever the pestiferous error that skin color is the measure of manhood. Only then may the true beauty of blackness shine in all its God-given glory. For it is God's image in man rather than melanin in man, that endows man with true humanity, dignity and worth.

After coffee that morning we saw what was done in several programmes: Eugene Proctor reporting on the Baxter Community Center in Grand Rapids; Wayne Brauning on PACS (which means Philadelphia Association for Christian Schools); James Bryant on the Addicts Rehabilitation Center in Harlem, New York, a programme enlivened by many slides; Roger Dewey on ECUMB (which reads Evangelical Committee for Urban Ministry to Boston) and, finally, Fred Alexander on The Other Side, a publication which gives the minorities a voice. The hours spent in this session were of the most informative ones of the entire conference.

In the afternoon I was on and had to speak in a panel together with Frank Breisch of the Orthodox Presbyterian Church and Larry Conard of the Reformed Presbyterian Church on the topic: Yes... But? In my efforts to come up with an evaluation of the proceedings in some depth, I must not have listened well to the other panelists. Reflecting on what we heard that morning, I said: Splendid, but... there is so much more need.

All that is done — even though it made a deep impression — is not much more than a trickle of water disappearing in the desert. Referring to our Inner City Ministry in Toronto I wondered whether we should only take care of the wounded, the ones who fell down the steep cliff of our materialistic, selfish society or whether we should not also build a fence on the cliff so that people in the future would not fall down so easily. Is our work in the inner city only providing ambulance service for the victims, or do we also have the task to come with

(Continued on page 3)



FIGHTING POLLUTION WITH PAPER: Susan Cornelius (left) and classmates from North York's Newtonbrook High School in Ontario marked Education Week by collecting nearly a ton of paper. They'll sell it to scrap dealers to help finance the fight against pollution.



## Church Announcements

### CHR. REF. CHURCH

#### Called

to Bloomfield, Ont., Rev. P. Mantel of Ottawa East.  
to Woodstock, Ont., as second minister, Rev. D. C. Los of Jarvis, Ont.  
to Toronto Scarborough, Ont., Rev. J. B. Vos of Chatham, Ont.  
to Owen Sound, Ont., Rev. H. Lunshof of Drayton, Ont.

#### Accepted

to Boerakker (Holland), Rev. W. Praamsma of Stratford, Ont.

#### Declined

for Nieuw Weerdinge (Holland), Rev. W. Praamsma of Stratford, Ont.  
for Burlington, Ont., Rev. J. B. Vos of Chatham, Ont.  
for Nobleford, Alta., Rev. H. Lunshof of Drayton, Ont.

### CAN. REF. CHURCHES

#### Accepted

to Abbotsford, B.C., Rev. H. VanderWel of London-Watford, Ont.

#### Available for call:

Cand. J. Werkman of Hamilton, Ont.

Honorable emeritation granted to Rev. W. Loopstra of Hamilton, Ont. Rev. Loopstra was born in 1911 and served the churches of Hijken 1938-'43, Hoogkerk 1943-'46, Loosduinen 1946-'51, Orangeville, Ont. 1951-'54, and Hamilton, Ont. 1954-'71.

### PROF. DR. S. KISTEMAKER TO JACKSON, MISS.

Appointed as Associate Professor New Testament Theology at the Reformed Theological Seminary, Jackson, Mississippi, Dr. S. Kistemaker of Dordt College, Sioux Center, Iowa, who accepted this appointment.

## TEACHERS WANTED

### IMMANUEL CHRISTIAN SCHOOL LETHBRIDGE, ALBERTA

invites applications from TEACHERS

to fill a junior high position. Persons with training in music, art or phys. ed. will receive preference. Please, send all correspondence to Mr. George Yntema, Prin., 803 - 6th Ave. North, Lethbridge, Alberta.

John Knox Christian School of Wyoming, Ont.

needs a

#### TEACHER

for the primary grades for 1971-72. Send letters of application or inquiry to Mr. J. Vreugdenhil, Box 31, Wyoming, Ont.

### THUNDER BAY CHRISTIAN SCHOOL

has openings for

#### TEACHING POSITIONS

for the school year 1971-1972, in grade 1 and the intermediate grades. Please send letters to the Sec. Mr. T. Bakker, R.R. # 3, Thunder Bay (F), Ont.

The John Knox Chr. School Society of Brampton, Ont. invites applications from

#### EXPERIENCED MALE TEACHERS

for the upper grades.

Please send your application with full particulars to the principal, Mr. T. Bergsma, 82 McLaughlin Rd., Brampton, Ont.

### THE HANEY-PITT MEADOWS CHRISTIAN SCHOOL

situated East of Vancouver, needs

#### A PRINCIPAL

Send applications to the secretary H. Blok, 12084 - 232 St., Maple Ridge, B.C.

### THE HOUSTON CHRISTIAN SCHOOL

invites applications for the position of

#### A PRINCIPAL AND TWO TEACHERS

Please write to John Lieuwen, Box 61, Houston, B.C.

### SPRINGDALE CHRISTIAN SCHOOL

invites applications for the

#### OPENING

in the primary grades. Apply to H. Meinema, principal, R.R. 4, Bradford, Ont.

### THE CALGARY CHRISTIAN SCHOOL

is accepting applications or letters of inquiry for

#### TWO TEACHERS

for the school year 1971-72. The openings are for grade two and four. For further information please contact Mr. G. Vanderveen, Principal, Calgary Christian School, 2839 - 49th Street S.W., Calgary 8, Alberta. Phone 242-2896.

### THE LONDON PARENTAL CHRISTIAN SCHOOL

needs

#### A GRADE 2/3 TEACHER

who will be able to teach physical education to the girls in 7 and 8 as well.

Send your applications, stating qualifications, experience and references to the principal, Mr. Wm. Van Wieren, 202 Clarke Side Rd., London, Ont.

### EDMONTON CHRISTIAN HIGH SCHOOL

requires one

#### ENGLISH TEACHER

(English major preferred) for the school year 1971-72. For inquiries and application forms contact Mr. James Tuninga, 14304-109th Avenue, Edmonton 50, Alberta. Phone 454-9857 or 454-6814 (evenings).

### LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL

Due to expansion we invite applications for teaching positions in all subjects. Please include academic qualifications, references and experience in your letter of application and send to: W. Drost, Principal, 24 Braeside Ave., London 36, Ont.

### THE EMMANUEL SCHOOL OF OSHAWA

invites applications for vacancies in the primary and intermediate departments. Experience preferred, full dedication to the Lord a must. Please write: Mr. Wm. R. Rang, principal, R.R. 1, Oshawa, Ont.

### THE CANADIAN CHRISTIAN SCHOOL OF SMITHERS, B.C.

is in need of

#### TWO TEACHERS

for the term 1971-1972. The openings are in Grade two and a teacher to teach English & Social Studies on a rotary system in Grades 4, 5, 6, & 7. Please send applications and inquiries to Glenn Ewald, Principal, Box 2117, Smithers, B.C. or phone 847-2186.

### THE SHANNON HEIGHTS CHRISTIAN SCHOOL

of Surrey, B.C. will be in need of

#### A TEACHER

for the 1971-72 schoolyear. Please, forward applications stating qualifications, experience, and references to the principal, Mr. G. H. Bonekamp, 5423 Brydon Cres., R.R. 2, Langley, B.C.

### DUNCAN CHRISTIAN SCHOOL

needs

#### TEACHERS

for the school year 1971-1972. Send your inquiries or applications to the principal, Mr. H. J. Bulthuis, 1050 Prevost Rd., Duncan, B.C. (Area code: 604). Phone 748-9725.

### CANADIAN CHRISTIAN SCHOOL OF JARVIS, ONT.

Applications are invited for possible

#### OPENINGS

in the lower, middle and upper grades. Please send your applications with full particulars to the principal, Mr. R. Bouwma, Box 154, Jarvis, Ont.

### THE LAURENTIAN HILLS CHRISTIAN SCHOOL

in the University community of KITCHENER-WATERLOO

requires for the 1971-72 school year a TEACHING PRINCIPAL for intermediate grades, a TEACHER for intermediate grades.

Please send applications to: Mr. J. H. Zwuygers, 474 Parkwood Court, Waterloo, Ont.

### BRANTFORD CHRISTIAN SCHOOL

invites applications for a

#### PRINCIPAL and a TEACHER

for the middle grades. Please send application and particulars to Miss R. Van Westenbrugge, Principal, 7 Calvin St., Brantford, Ont.

## A CRY FOR UNDERSTANDING

It is the time of year again for hiring new or additional staff for our Christian schools. Also is it the time for graduates in education to make up their minds whether to teach in a Christian school or elsewhere. It's a very responsible test for either part, don't you think? After all, aren't the Christian teachers supposed to make our schools worthy of the name Christian?

For the young teacher who is just starting it is very easy to find a job in our Christian School movement. They are eagerly "picked up" by our school boards, reason among other things: they start at the bottom of the salary schedule. (Can you blame school boards?) The teacher who is mar-

ried and has a few years of experience hasn't too much trouble either as far as securing a job is concerned, he just has to be paid a few hundred dollars more.

But now I come to the third group and for them my heart cries out. It is the experienced teacher and principal who are in trouble, the ones with larger families, the ones who have given years of their profession to the Christian School movement and are dedicated to their jobs.

It has been said often that teachers just like ministers should change after some years. It is better for the school and also for the teacher involved. Rightly so; this will prevent getting relics in

certain schools and growing stale. It is good to have some new blood flowing through its movement once in a while. Those teachers and also principals feel the need for a change themselves most of the time.

But now I come to my problem.

When a minister moves somewhere else; never mind how many years "experience" he has, he is being welcomed with open arms. He has already a house waiting for him (most of the times newly decorated); wonderful, isn't it?

What chance of a welcome do our "experienced" and older teachers have, when they feel the need for a change? Our school boards will think twice or not even consider such an "expensive" teacher, when there are plenty of "cheaper" ones available. Can you blame them? After all, the money has to come from somewhere, even

though they would like to hire him or her for the qualifications and experience.

The result is that those teachers are forced to take on a principal's job (which they not always feel up to). They get paid a little bit more for their "extra work" (mostly for frustration and being a chore boy), besides teaching. But they need it to support their families. What do they do if those principal-jobs are not available? Do they have a choice, those dedicated Christian teachers?

Please do not judge too harshly when next time you page through the directory of the N.U.C.S. and see that my husband's name is missing. He will have left the movement with a bleeding heart!

An "experienced teacher's" wife.

(Name of the writer is known to the editor.)

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## EXCEPTIONAL OPPORTUNITY FOR TEACHERS

Canada's Department of Indian Affairs requires a principal and a second grade teacher in the Federal school on Suncild-o-Chiese Reservation, 30 miles north west of Rocky Mountain House, Alta.

The Evangelism Committee of the Christian Reformed Church of Rocky Mountain House urges teachers with a desire to do mission work amongst the Indians to apply for these positions. No Christian mission at present. Modern fully furnished 3-bedroom homes next to the school.

Real opportunity. Applicants, preferably male and married, must qualify for Alberta certificate. Applications should be sent before April 1 to Mr. E. J. Doodai, District Superintendent of Education, 401 Customs Building, Calgary 21, Alta. For more information contact Rev. C. Bishop of Rocky Mountain House, Alta., phone (403) 845-3736.

## CALVINIST - CONTACT

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REFINERY READY FOR START-UP: World's largest tankers can be accommodated at this \$17 million dock just completed at the Gulf Oil Canada refinery, Point Tupper, N. S. First

tanker carrying Venezuelan crude oil is expected about mid-March as new \$60 million refinery gets ready to start operations. Eight loading arms can pump 100,000 barrels an hour.



# TRUST

It is said that it is difficult to do business in New York City because you cannot trust people. If you have overlooked a certain part of a deal or if you think you have been mistreated, you need not expect any mercy. You should have been more alert, you should have had your eyes open, are the reasons you may receive.

This may be a little exaggerated. Not all business people in New York City are that way, of course. Nevertheless, the human community cannot live without trust. Trust is a very precious and fragile commodity.

Take trust out of marriage and the entire marriage collapses. Take trust out of the family and all the relationships in that family crumble down. If trust between employer and employee disappears, cooperation between the two is nearly impossible. If a congregation does not trust its pastor or its consistory, this congregation will sooner or later fall apart.

On the other hand, there is hardly anything more worthwhile than trust. It cannot be compared to strength or beauty or intellect. Trust outshines them all. It is remarkable to notice how often the Bible admonishes us to trust the Lord. "Blessings the man enjoys who makes the LORD his trust." (Ps. 40:4) "O house of Israel, trust in the LORD." (Ps. 115:9) "Trust in the LORD with all your heart." (Prov. 3:5) "That we might trust not in ourselves but in God." (II Cor. 1:9) In numerous places the Bible assures us that the Lord can be trusted.

Trust is a virtue of Christian living. However, notice how often we fail on this score. It usually starts innocently with a difference of viewpoints. In itself this is not alarming. We are all individual people and so we think differently, even though basically we may remain in agreement with one another. The difference of opinion or interpretation does not hurt us . . . until mistrust enters the picture. The difference of opinion, which was first insignificant, becomes bigger and, like a magnet, attracts other areas to such an extent that we not only start to doubt each other's arguments, but question each other's motives. It may start as a tiny spark but Satan without us noticing it, blows it into a little flame. In no time not only our relationships, but our entire community crumbles down. We do not want this and we still maintain that we are busy for the Lord, but the community which we want to build, deteriorates under our hands. The sad thing is that we notice it when this happens but we don't diagnose the cause.

There is only one solution: what Jesus did to His disciples: He washed their feet (John 13).

Trust is a gift of God's grace which we hold in our sinful hands. Unless we pray that the Lord will preserve this gift of His, trust will break into pieces in these hands, even among the most sincere Christians.

It is in this frame of mind that we want to prepare ourselves for the conference, which will shortly be held and in which the differences among us will be discussed. The purpose of this conference will not be to come to an intellectual agreement on all points about which we think differently, but the foremost task will be that under the mighty working of the Spirit of the Lord the mutual trust can be restored and maintained.

You see how much this conference needs your prayer?

D.F.

## Let's Play Chess

Editor: Charlie Hess

### FIRST SERIES OF PROBLEMS IN APRIL

No. 440

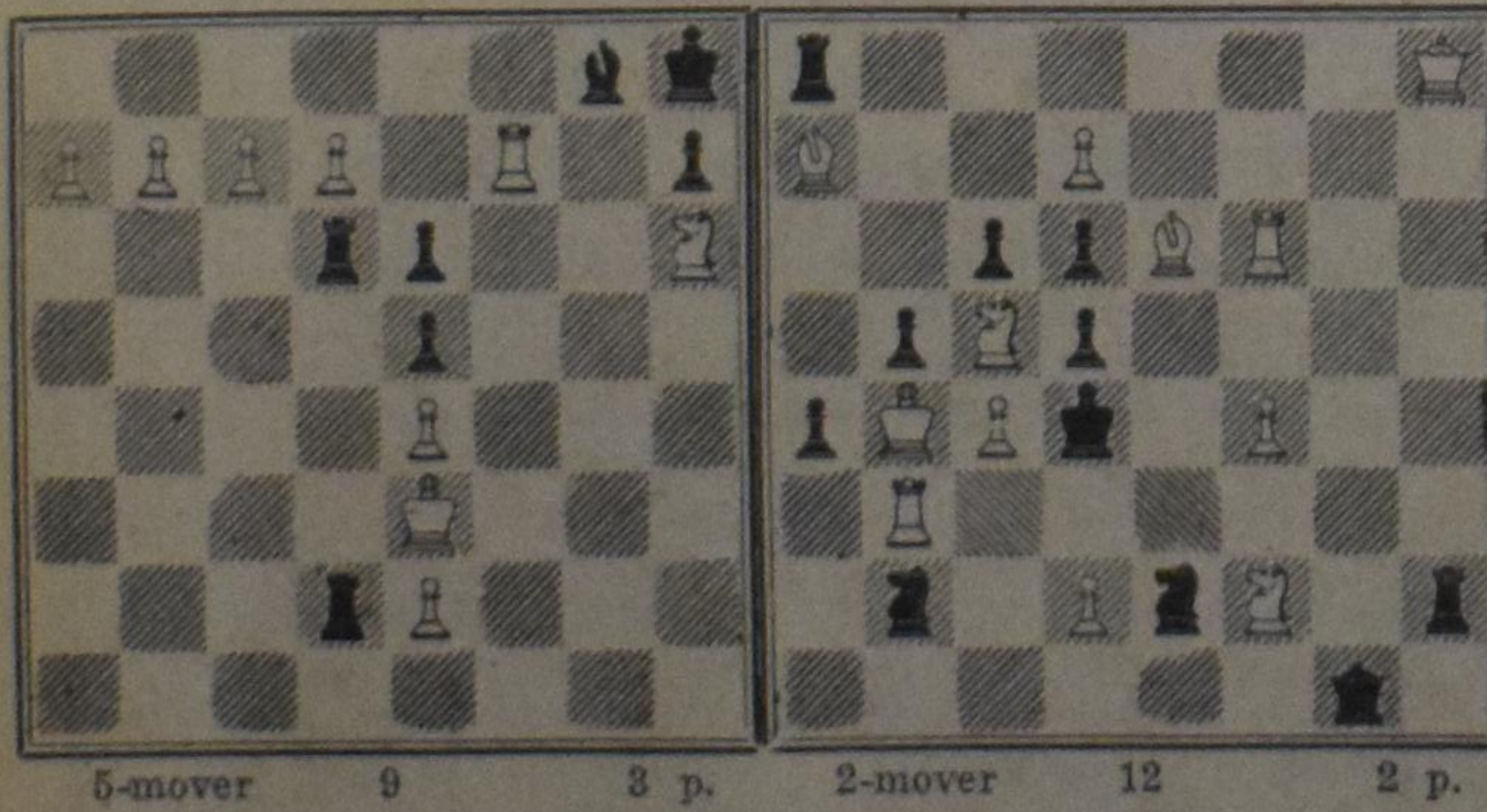
No. 441

A. Kraemer, Germany 1969

Julius Buchwald, U.S.A. 1967

7

11



#### NOTES

1. This month I present a number of very recent problems, filled with brand new ideas and for that reason very enjoyable.
2. The German Kraemer is very active. Look what he comes up with! Five moves are necessary because of the "open" position of the white King (?). Essentially this thing is not harder than a difficult 3-mover. Give the full details, key, threat, if any, plus all variations.
3. No. 441 is a regular 2-mover. From two sides discovered check is possible. I doubt whether you will find the key on nothing else but on that basis. . . . Don't forget to add the threat if there is any.

Don't send solutions of this first series as yet. Wait till the second one will have been published too.

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## North American R.E.S. Conference on Race

(Continued from page 1)

justice, that is with a radical renewal of the societal structures? At this point I tried to mediate a bit in between the positions of Hoekstra and Schrotenboer. We need action, but for action we need blueprints. But indeed our reflection is sinful waste of precious time, if it is not action-directed.

In the evening James B. White spoke on Jubilee: A Biblical-Theological Study of the Basis for Social Action. You remember in the year of jubilee the slaves came free. You remember that in Israel no one had lasting property beyond his own portion. Permit me one quotation:

How absurd is that man who tries to make the God of all the earth the God of his 'tribe'. This is done when the actions and attitudes of white Christians claim the land "for white only". There are good reasons why so many young black people today sincerely believe that Christianity is the white man's religion. This assertion is no empty slogan. It is an overwhelming conviction. Black people have suffered so many humiliations at the hand of white Christians (according to the FBI, the majority of KKK leaders were and are today ministers), that it seems questionable that a black man can be a man and a Christian at the same time. For many men black manhood and Christianity are antithetical. For other men the only solution is to develop a black theology, an understanding of the Bible that will interpret the American experience to black people. The experience of one of the worse forms of slavery known, the experience of Jim Crow, the experience of tokenism (the great white hope) must all be reconciled with God's control of history. Black ministers and theologians are being pressed to explain the fact that the white church can sanction discrimination but when black people assert the richness of our cultural heritage it is called 'polarization' . . .

The incredible fact is that there is civil war in the jubilee kingdom. Black Christians and white Christians stand on opposite sides of some of the most important social issue of the day. Strangers, supposedly enjoying the liberation of jubilee, taking advantage of strangers. The white stranger with his power imbedded in the socio-economic system, exploiting the black stranger. Sometimes the war is hot, sometimes cold. Alien alienating alien. How long will the King tolerate this condition?

I was not there when White spoke. I was still with most other members of the Race Commission present at the Conference in Garfield, talking with the steering committee and other members of the congregation in the emergency that had arisen by the suspension of their minister who is the associate minister of Warren Park Christian Reformed Church. We were asked: "If you are the Race Commission of the Synod, why don't you give us back our minister?" How hard was it to explain that we as a Commission are not a governing body — but that the only power we have is that of persuasion. We seemed to make all kinds of lame excuses. I cannot deal here with the grounds of the sentence of suspension-for-three-months and — as a matter of fact — the why of the suspension is not as important as the fact and the how of this decision. Once more, it seems, white man's de-

cision destroys the security of a humble chapel of some eleven black families. Why? Why on earth?

Little wonder that James White prefaced his speech with the proposal of the disbandment of the Race Commission.

Little wonder that later we found a hastily stenciled note on our desks, reading:

#### Esteemed Delegates:

As we sit comfortably and very piously in this place, we are sitting within 7 miles of two black C.R.C. congregations that are getting mauled by Christian Reformed people and Christian Reformed structures. Jim White told us something of the pain at Garfield tonight. But then, we can not feel, can we? If we go home from this conference without dealing with that hurt, may the blood of Garfield be upon us!

Sleep Tight!

#### FRIDAY

The last morning of the Conference. I almost had given up hope that any action would be taken. Yet it happened.

During that session the delegates rose without dissent in a solemn vote to commit himself to the task of working for racial understanding in his areas of responsibility:

1. by educating himself in racial understanding through literature, resource persons, and by active participation.
2. by the faithful proclamation and/or teaching of the Word as it applies to our Christian responsibilities in racial understanding.
3. by giving encouragement and leadership in programs of education and in activities designed to improve racial understanding.

Other decisions dealt with matters as schools, colleges, diaconal care, ministry to minority groups, education of non-inner city churches and suburban churches for inner city work, religious education in inner city churches, churches in changing communities, legal justice, housing etc. We cannot quote all these decisions. I am sure that the RES office, 1677 Gentian Drive, S.E., Grand Rapids, Mich 49508, will gladly send copies to all who are interested in one or more of these areas of concern.

The Conference did not close before it had also passed some specific resolutions with regard to the Apartheid Policy in South Africa and the situations in the Inner City in Chicago, especially in Garfield and Lawndale. To the Board of Timothy Christian School the Conference said:

We, the undersigned delegates to the North American Conference on Race of the RES, having been made aware of our own need for repentance of the sin of racism, and having committed ourselves publicly to work for the alleviation of the injustices and oppression resulting from that sin, call upon the Board of the Timothy Christian Schools to repent with us and immediately change its admissions practices to allow black children from Lawndale and Garfield churches to enter the elementary school in Cicero, Ill., should they so desire. We urge this action now because of the growing and deepening alienation within the Reformed community which is a grievous hurt to the Body of Christ.

The closing remarks were made by Professor Dr. Harry Boer, who was on furlough from Nigeria. He compared the struggle against racism with the fight against the sea when the dike has broken down. At first it seems that all the dumping in the angry sea is of no avail. Till in the end the gap is filling up and, ultimately, the sea is once again conquered. May God help us to overcome all destructive powers.

The Race Conference is over. Let us not despise the day of small things.

May this conference also help the people of God to man the dikes in the war against hate, racial hate too.

## Liturgy of Opening Meeting of RES-Conference \*)

— March 2nd, 1971 —

Leader: Glory be to our God, Father, Son, and Holy Spirit; One God before all worlds began, now, and forever. Holy, holy, holy! Lord, God Almighty!

People: WE BELIEVE IN GOD THE FATHER WHO CREATED US AND ALL THINGS THE GOD WHO ACTED PURPOSEFULLY THE GOVERNOR OF HISTORY THE LORD OF THIS PRESENT AGE

Choir: "Praise to the Lord, the Almighty" H. Distler

Leader: But man was not content to let God be God. In foolish pride and stupid judgment he wanted to be God. He fell. His heart became deceitful and desperately corrupt.

People: WE ARE THE GUILTY ONES OURS IS THE SIN OF SELFISHNESS AND PRIDE, THE SIN OF EXCLUDING GOD FROM OUR LIVES, THE SIN OF REJECTING GOD'S GOOD CREATION, WE ALL, LIKE ADAM, HAVE BROKEN COVENANT WITH GOD.

Leader: And God acted again — again with deep purpose. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish but have everlasting life. God was in Christ Jesus reconciling the world to himself, not charging our sins to us.

People: JESUS, THE SON OF GOD JESUS, BORN OF A WOMAN JESUS, THE GOD-MAN

Leader: He kept for us the Law, fighting fierce battle with Satan. He died on the cross And rose again to reign at God's right hand.

People: HE CONQUERED SIN, DEATH, AND THE DEVIL HE RESCUED US TO BE HIS ADOPTED CHILDREN. HE RECONCILED US TO THE FATHER. HE RESTORED US TO FELLOWSHIP AND PEACE WITH GOD. IN HIM WE HAVE THE FORGIVENESS OF OUR SINS. IN JESUS GOD HAS COME TO GRIPS WITH OUR GUILT!

Choir: "O Thou Who Camest From Above" S. Wesley

Leader: And God acted again — again with profound purpose. He sent his Holy Spirit to turn us around to make us born again to bring us to faith in the Christ, our Lord to keep us in the faith.

People: OUR REASON AND STRENGTH CAN HELP US NONE. WE CAN NOT SAVE OURSELVES — TRY AS WE MAY, GOD, THE HOLY SPIRIT, MAKES US PURE AND KEEP US IN THE FAITH.

Choir: "Now Thank We All Our God" J. Pachelbel

Leader: God acted. He was busy for our sake.

People: HE CREATED HE REDEEMED HE SANCTIFIES

Leader: God loves us with an everlasting love. God is love.

People: WE LOVE BECAUSE HE FIRST LOVED US

Leader: And in the cross of Christ, we redeemed and sanctified people do acknowledge that our relationship to God and to our fellow man is one of self-giving love

People: A LOVE THAT IS VITAL AND VIBRANT — VERY MUCH ALIVE A LOVE THAT FREES AND BREATHES — VERY MUCH ACTIVE A LOVE THAT CAN ENDURE SUFFERING AND PUT UP WITH INCONVENIENCES — VERY AUTHENTIC A LOVE THAT MIRRORS THE LOVE OF GOD FOR US

Leader: The reconciliation we have experienced with God and each other must be translated into such a loving life.

People: THIS WE WILL DO: IN OUR CHURCHES TORN AND BRUISED BY SELFISHNESS AND PRIDE SLOW TO HEAR AND TO OBEY IN OUR SOCIETY POLARIZED AND ANGRY IN NEED OF GOD AND NOT KNOWING HIM

Leader: Let us go on for the Father in whose world we are called to serve for the Son by whose sacrifice we have been freed for the Spirit with whose presence we need never fear.

People: UNTIL THE NATIONS ARE THE LORD'S AND THE VICTORY IS COMPLETE AND THE CHRIST RETURNS IN HIS GLORY!

\*) N.B. We used this liturgy in a service of the First Christian Reformed Church of Toronto — and it was met with much appreciation.

The choir selections can easily be replaced by appropriate hymns. R.K.



# Evangelical Fellowship of Canada 1971 Convention

("The Furtherance of the Gospel")

by REV. JOHN D. TANGELDER

It was a good convention. There was an openness and frankness in the discussions which I never experienced before. In our fragmented evangelical world the existence of the E.F.C. is already a miracle in itself. But the willingness to listen, to discuss and to debate the important issues of our day as fellow evangelicals was a surprising and pleasant feature. There was an earnest struggling with problems and it was felt that for the church in the Western world the time has come "to let judgment begin at the house of God."

## 1. OPENING CONVENTION RALLY

Dr. Mariano Di Gangi's address at the opening rally "The State of the Fellowship" outlined some of our priorities. He challenged us first of all to doctrinal fidelity. We must emphasize the great truths of the Scriptures. We cannot be evangelical when we don't hold fast to the Truth. Also, the gospel is not a subject matter for dialogue but it is a declaration of the truth. Secondly, there must be moral integrity. The church must speak out loudly and clearly against the evils of today. We must confess the Lordship of Christ ourselves and be committed to the Holy Spirit. Thirdly, as evangelicals, we are opposed to ecumenism on the basis of the lowest common denominator as seen in the W.C.O. We must protest this sacrifice of truth for the sake of unity. However, we must also oppose the loveless fellowship of evangelicals. We are still facing the problem of strong individualism and lack of charity among our leaders. Some leaders are valiantly upholding the Word of Strife, rightly dividing the Church of God." We need love. We must learn to cast off our suspicions. We should forget about our pet projects. Let us pool our resources. Fourthly, Christians have a global responsibility. Evangelism is our top priority. Faith missions should be encouraged to have fraternal relationships. Key '73, the great proposed evangelistic effort for North America requires careful preparation and prayer.

## 2. SPEAKERS

Each evening rally had a special focus on some area of evangelism and missions. The speakers were all well qualified to deal with their particular theme. On Tuesday, the well known evangelist, Mr. Barry Moore, spoke. Mr. Moore is a graduate of Western University, and a member of the Wortley Baptist Church, London, Ont. He taught school and has also been Director of Youth for Christ in London. He has held evangelistic campaigns across Canada and the U.S. including a large evangelistic campaign in Toronto with a final rally in Maple Leaf Gardens where there was a capacity audience.

On Wednesday, the Rev. Dennis Clark had a very thought-provoking address. Mr. Clark has served in West-Pakistan, the border of Afghanistan as well as in India. He is associated with the Bible and Missionary Fellowship. He has authored a book "The Third World and Missions," published by Word Books, Texas. He is well acquainted with contemporary world trends including the U.S.S.R. and Eastern Europe.

The speaker for the closing rally was Dr. Carl F. Henry, a distinguished author and theologian, former editor of Christianity Today. He is currently on the faculty of Eastern Baptist Theological Seminary, Philadelphia. He played a strategic role in the historic Berlin Congress on Evangelism and is still deeply involved in global missionary and evangelistic outreach.

## 3. THE NEWLY ELECTED EXECUTIVE

The proposed constitutional changes have been adopted (see Calvinist-Contact, February 25, 1971). The newly elected executive committee is: President, the Honourable Dr. Robert Thompson, M.P. Dr. Thompson is well known in our Reformed circles and his election is a real boost to the E.F.C. He has a wealth of experience in a variety of fields. He served for seven years on the board of Sudan Interior Mission, worked in Ethiopia for fifteen years. He is a member of parliament for Red Deer, Alta., and serves on the External Affairs and National Defence Committee of the House of Commons. He is a member of the NATO and Commonwealth Parliamentary Association and Inter-Parliamentary Union. He serves on the Board of Governors of Trinity Junior College at Langley, B.C., and Berean Bible College, Calgary, Alta. He is visiting professor of Waterloo Lutheran University, Waterloo, President of Gospel Recordings of Canada and is on the board of World Vision Inc. Canada.

Other executive officers are: Vice-president Mr. James E. Clemenger and Rev. A. Donald MacLeod, Secretary Rev. Charles A. Tipp, Treasurer Mr. John Irwin and Past-President Rev. Dr. Mariano Di Gangi. There are now four important commissions in function: 1. Christian Education. Chairman, Mr. Victor Adrian of the Mennonite Brethren College, Winnipeg, Man. 2. Information and Publication. Rev. Dr. Berkley Reynolds. 3. Social Action. Dr. John Redekop. Lecturer at Waterloo University. 4. World Wide Missions and Evangelism. Rev. Dr. Mariano Di Gangi, director of the Bible and Medical Missionary Fellowship. On the General Council for 1971 the following Christian Reformed men are represented: Mr. J. A. Olthuis, Mr. G. Vandezande, Rev. J. D. Tangelder. Rev. Herman Heeg serves as delegate for the Reformed Church.

## 4. NEWS ITEMS

A new organization has been formed called "Share, Canada!" which provides aid to disaster stricken areas. Share, Canada is not a denominational agency. It will work with and through mission posts throughout the world established by churches and also personnel of agencies involved in ongoing aid programs. "Share, Canada" is an organization which serves all evangelicals who have no Relief Committee of their own.

On April 1, a new Christian monthly newspaper The Enquirer will appear. This newspaper, containing 8 pages, will have an initial circulation of 17,000 including, according to the editor, the majority of evangelical ministers or churches in Canada. The subscription rate is \$3.00 per year but the paper will be sent without charge to those requesting it. A national and a Toronto edition will be published. The editor is Rev. Ron Marr, former youth editor of The Evangelical Christian Magazine and director of Youth

for Christ in Winnipeg and Montreal. He is pastor of a Baptist Church, Vice-President of Overseas Missions and Executive Vice-President of the Christian Writer's Association of Canada. Rev. Leslie Tarr, well known in our circles, regular contributor to the Toronto Daily Star, President of Christian Writer's Association of Canada, editor of Thrust is involved in this new project. And so is the reporter for the Toronto Telegram and contributor to various magazines, Mr. Barrie Doyle. The paper promises to be interesting and will give a positive Christian perspective on the happenings of our day.

Another new publication is "Bread", mainly geared to reaching modern youth. It is rather different in its evangelistic ap-

proach. Yet it seems to be well accepted by University students. World Vision has released a new 17-minute film "Target-China". It is a full colour, sound, documentary film, narrated by Dr. Stan Mooneyham. There are still 2,000,000 Christians behind the bamboo curtain. Chinese Christians in North America, Taiwan and elsewhere are preparing themselves for missionary thrust in China as soon as the curtain is lifted. These Christians have vision and need our prayer support. And we must pray that the 2,000,000 Christians in China will continue to remain firm for their Lord, despite the adverse circumstances in which they have to live and work.

The church in the U.S.S.R. and

Eastern Europe shows remarkable an appeal at the convention for life despite repression. The life of 20,000 Young People to get to the believers behind the Iron Curtain is characterized by prayer, fasting, persecution and GROWTH. Embassy to protest the treatment of Christians in the U.S.S.R. He suggested spending the night in prayer on the streets. Dr. Robert Thompson, M.P., said that he received letters pleading on behalf of persecuted Jews behind the Iron Curtain but he does not receive them on behalf of persecuted Christians. He believes that evangelicals just seem to be too complacent. Rev. Dennis Clark also reported that there is strong evidence that genocide is being committed by the Arabs in Southern Sudan, but we are not hearing about it because of a "conspiracy of silence."

(To be continued.)

## LOVE YOUR NEIGHBOR AS YOURSELF

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

I would like to talk with you about "Love Your Neighbour as Yourself." The Bible often stresses the fact of love. Love is presented as one of the great requirements for the Christian life. Jesus tells us, "A new commandment I give you, that you love one another." We talk a lot about love today, but we see so little of it; and it seems to have been true for a long, long time. This is possibly one of the reasons why in the Old Testament the thought of love is stressed again and again. Our Lord stresses this thought in many different ways, particularly in the giving of Himself; in the fact that He was self-forgetful, in all that He did He showed His love.

I think we are painfully aware of the failure in loving at the Christmas season. We often talk about people having the Christmas blues. In more recent years we have been having people admitted into the hospital on the day before Christmas or the day after Christmas. In fact, we are usually quite busy around that time of the year with new admissions and patients.

Why should people have these Christmas blues? I think if you look around you a little bit you will see what is happening. It isn't so surprising that people get depressed around Christmas time; there is the busyness and the rush of things. Everything has to be done with a certain deadline in mind because the paper reminds you that there are only so many shopping days left until Christmas. And then, too, you will find that people become so involved with certain things that have to be done, certain rituals that have to be performed each year. You have to buy gifts for a certain number of people; you have to send out Christmas cards, and you have to remember people on Christmas. In all of this, I think, we can see a characteristic of people, that we talk a great deal about this kind of love and we don't show it very much. We become so involved in things.

I watched a mother with two little boys the other day in a store as she was going about the task of trying to select Christmas gifts, but the mother seemed to be pretty weary of the whole business. She stood there waiting for clerks who were busy; she wasn't sure just what she wanted and things were a bit more expensive than what she really wanted to pay for them. While she was doing all this she was scolding her children; she showed that she was angry at them and she pinched one of them. The children were a genuine nuisance in the toy department. In other words, here is somebody who is trying to express love for her children by buying something for them, but the attitude of love surely wasn't there. It was a nuisance; but, after all, you have to give these children gifts at Christmas time. We become so involved with things that we forget the real purpose of Christmas, the real purpose of giving, the real essence of love.

This is the kind of thing that is quite common in today's world. There is an absence of love in so many areas of life; you find it among the races, there is conflict, there is a struggle, you find it within the church. There are battles that are being fought and there is lovelessness that is being shown in various ways; you find it in the community, you find it in the home. Look at the large number of homes that have broken up during the last year. I looked in the Grand Rapids Press the other day and I noticed that there were about fifteen applications for marriage licenses and on that same evening there were forty-five divorces listed. This is the kind of thing that is happening, and at this season of the year.

Life is supposed to be one long training period in the art of loving. You begin when you are a little baby and you first learn to love your Mother. Pretty soon you get to know your father and you find love for him. Your brothers and your sisters are included in the circle, and after a while you have pals and friends. Then, you have your peer group in high school, and finally you have your boyfriend and you become engaged and are married, and the whole cycle starts right over again. All of life is supposed to be this; you learn to love, because one of the deepest needs of the soul of man

## Pastoral Counselling

is both to love and to be loved. I feel that this is also the heart of the Christian experience. We feel that God loves and then we in turn again love Him so that the love which begins with God flows again from our hearts towards Him and towards our fellow men.

To learn to love others requires several things of us. It requires first of all that we also love ourselves. Self-love is quite a different thing than selfishness. There is a world of difference between the two. God loves Himself, but He is not selfish. And this is true for us too. We must learn to respect, to honor, to love ourselves. In order to love others we have to have a measure of self-esteem. We have to feel that we have something to give, as well as something to receive. True love is never that which only receives; it also gives and the two must always go together.

And then, love also requires that we do things for others. It is not self-seeking, but it is a matter of developing a mutual relationship between two people so that in this way we can help one another. We try to help the other person to grow and to develop and to become stronger, for this ultimately is the real purpose of loving; to help some other wayfarer on life's journey, a characteristic of love is that it must be expressed. A love that isn't expressed isn't love at all. It doesn't mean anything. You can sit back in your easy chair and say, "I love other people", but if you never reach out your hand to them, if you never touch them, if you never do anything for them, never speak a kind word to them, or drop them a little note of appreciation, then there is no love.

Love has to express itself. For this reason love is one of the highest qualities that we have here in this world. It is one of the most wonderful things that we can possess; that's why hatred and hostility and anger, envy and jealousy are such hurtful things in the lives of people. When we say at the Christmas season get disappointed with life, or lose our esteem in ourselves, or do not find that our love gains response from others, or that we can't really learn to express our love, it is no wonder we get the Christmas blues and we get a bit depressed. I do feel that depression is usually a form of anger which is turned towards ourselves and when we turn anger towards ourselves we get the blues.

May I suggest one way which can help a person in a very special way at any time of the year? Do something for someone who cannot do anything in return for you. Jesus talks about the people who invited others to their feast because they knew they were going to be invited back again and someone described this as a bartering form of charity. That's not the spirit in which we should give. There are requests that come in every day for gifts; the blind, the orphans, missionary causes, everybody appeals for funds. I feel that it is something healthy to give for someone or something that cannot give you something in return; that it is not a barter beneficent but that you give freely from the heart.

Pine Rest Hospital needs your gifts very badly throughout the whole year. The Children's Retreat has again sent out its seals asking you for gifts at this time of the year and they are urgently needed. These children, and many of those who benefit from your gifts, cannot come and give you something in return. It is for this reason that giving for such a cause, or to some other cause, knowing that they are not going to give in return, may be helpful to you, for this is the spirit of true Christianity. Somehow it lifts you out of the blues. If you do something for someone else it helps you to love yourself a bit more and it shows that you are obeying the command of Christ to love your neighbor.

We appreciate these opportunities we have of talking with you. We trust that somehow or other, too, through these talks you will gain just a little more appreciation of what is being done at Pine Rest Hospital and at the Children's Retreat and that it will stimulate your love, your prayers and your giving.

THOUGHT FOR TODAY: Our love for others, for loved ones, for neighbors, for people of other races or other creeds and colors must always be an echo of God's love for us. We love because He first loved us.

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## HET GEHEIM

Het Christelijk geloof kent een geheim.  
Dat geheim wordt niet gekend door degenen, die niet geloven. Behalve dat dit geheim voor de ongelovigen onbekend is, werkt het tevens irriterend op hen. Het verschil tussen geloof en ongeloof is maar niet een verschil in denken, het is maar niet een andere visie hebben op de dingen, het is het verschil tussen het al dan niet kennen van dit geheim.

Toen de Heiland voor het Sanhedrin werd geleid, informeerde de hogepriester naar dit geheim. Drie jaar lang had de Heiland vrijuit gesproken tot de mensen, had Hij getracht hen bij te brengen wat het Koninkrijk Gods in werkelijkheid was. En toch was er iets, dat de hogepriester en het Sanhedrin niet vatten konden. Wat was er toch? Wat was er met die discipelen van Jezus en wat was er met Zijn leer dat zo anders was dan het traditionele? Hoe komt het toch dat de leer van het Koninkrijk Gods zo slecht past in de samenleving? Die hogepriester stelde er wel prijs op, dat Jezus daar eens nader over uit zou wijden.

Maar daar gaat de Heiland niet op in. Zulke belangstelling stelt Hij niet op prijs. Hij verwijst de hogepriester alleen maar naar de vele malen, dat Hij in synagoge en tempel gesproken heeft. Jezus heeft niet aan celvorming gedaan. Integendeel, daar waar de mensen samenkwamen, daar in de centrale plaats van de godsdienst heeft Hij gesproken. Hij had het niet openlijker kunnen doen. En toch is er het geheim.

Als dit geheim niet ontdekt wordt, veroorzaakt het frustratie, angst, haat. Dat kwam heel duidelijk uit, toen Jezus tegen de hogepriester zei, dat Hij overal er vrij over gesproken had. Hij had het nog niet gezegd, of iemand gaf Hem een slag in het gezicht. Zomaar. Zo irriterend werkt het Christelijk geheim op degenen, die het niet zien. Als je het geheim kent, klem je jezelf er aan vast, ben je er blij mee, brengt het intens genot en kun je er wel van zingen. Maar als je het geheim niet kent, vliegt je het bloed naar het hoofd en kun je zomaar uitbarsten in woede.

Jezus heeft die slag in het gezicht genomen. Hij heeft alleen maar gevraagd wat hij verkeerd gezegd had. De man, die Hem sloeg, moet zich van dit geheim bewust geweest zijn, maar hij heeft er zich alleen maar ontzettend aan geërgerd. En daardoor bleef het geheim een geheim. "Opdat zij ziende niet zouden zien en horende niet zouden horen." (Jes. 6:10)

Het Koninkrijk Gods is tot u gekomen, het is in uw midden, het is in u. Dat is het geheim "in a nutshell." Deelnoot te worden aan het leven voor God. Je eigen leven en de ganse schepping zien als devotie, als een gericht zijn op God. In Christus begrepen te zijn en dus bezig te zijn in de dingen van de Vader; heel je eigen leven en heel het bestaan van de ganse schepping te ervaren als een dank-offer voor de eeuwige God, dat alles is het geheim. Daar kun je niet zoveel over praten, maar dat kun je wel heel goed beleven. Het Koninkrijk Gods bestaat niet uit woorden, maar uit het doen van de wil van Hem, die Zijn eigen Zoon gegeven heeft, om dit geheim te ontsluiten.

Het Sanhedrin heeft er niets van gezien en daarom Jezus op zijn gezicht geslagen. Want als je dit niet ziet, zie je dit Koninkrijk alleen maar als een aanranden van je eigen bestaan. Een ieder, die niet wederom geboren is, kan het Koninkrijk Gods niet eens zien.

Maar wie het geheim kent, is de gelukkigste mens op aarde. Die kan Goede Vrijdag en Paschen vieren.

## HET GROTE PROBLEEM IN DE UNITED CHURCH

(EN HOE MOETEN WIJ DAARMEE AAN?)

door LOUIS M. TAMMINGA

Dacht U, dat de kerken van 'Reformed' gezindte alleen met problemen zitten te worstelen? Heel zeker niet.

Een poosje geleden woonde ik een vergadering bij van de predikanten van het North York district van Toronto. De spreker kwam niet opdagen vanwege de mist die het vliegveld dicht hield, en dus werd er besloten, dat de aanwezigen zo eens iets van hun kerkelijke problemen vertelden. Mensen-kinderen! Wat hebben wij het nog goed in onze kerken! Je wordt er beschaamd van en je vraagt je af, hoe kunnen we anderen in onze zegeningen doen delen?

Maar goed, laten we even stil staan bij een vergadering van de United Church in Toronto die belangrijke gevolgen zal hebben voor de toekomst van die kerk, en, ongetwijfeld, voor andere kerken.

De United Church is een van de kerken in ons land, die momenteel met grote moeilijkheden heeft te kampen. Daaromtrent zouden wel allerlei kritische dingen te zeggen zijn, maar we moeten toch ook weer bedenken, dat wij die moeilijkheden vermeden hebben door eenvoudig dezelfde problemen niet onder ogen te zien. En dat betreft dan vooral onze taak in de maatschappij.

Want daar ging het over in die vergadering te Toronto. De United Church Board of Evangelism and Social Services bezigde zich langdurig op de vraag waar het nu eigenlijk om gaat met de roeping van de kerk in de maatschappij.

Volgens de kranten-verslagen was de Board het er over eens, dat de dienst van de kerk zich moet toespitsen op het brengen

van recht en barmhartigheid op het sociale terrein van het leven. Ik legde de persverslagen voor aan een United Church dominee, die de vergaderingen bijwoonde, en volgens hem waren die essentieel correct.

Citaat. "Indien we de blijde boodschap nog ergens kwijt kunnen dan moet het door structuurvernieuwing van de kerkelijke roeping. Het verouderde idee van de ene geregelde Zondagsdienst in hetzelfde gebouw doet het niet meer. We verkristen onze tijd met zorg voor gebouwen en plechtige diensten, maar dat moet plaats maken voor activiteit op politiek en sociaal gebied." (Rev. Edgar File, Directeur van de 'Christian Urban Training Centre' te Toronto, in een verslag aan de Board.)

Citaat. "De kerk houdt zich voornamelijk bezig met de strijd voor het bestaan van een instelling, en geeft geen daadwerkelijke steun aan de bestrijding van 'pollution', armoede en werkloosheid." (Rev. Archie MacCurdy, tweede secretaris van de Board.)

Citaat. "Billy Graham heeft een verwrongen idee over evangelisatie. Door zijn houterige Bijbeluitleg en zijn ultra simplistische antwoorden op ingewikkelde vraagstukken heeft hij het begrip evangelisatie wel bijzonder onpopulair gemaakt voor velen." (Dr. W. Clark MacDonald, secretaris van de Board.)

Citaat. "We verleenden steun aan actiegroepen, zoals de 'Just Society' en de 'Black Coalition' en dat gaf ons goede publiciteit, maar zodra die groepen een bedreiging vormden voor de 'establishment', waar onze kerk zelf deel van uit maakt, dan krabbelen we vlug terug en trekken onze financiële steun in." (McCurdy, zie boven.)

Besloten. Laat de kerk deskundige hulp beschikbaar stellen

in geval van huwelijksproblemen en er naar streven bijstand te verlenen in iedere aanvraag voor echtscheiding.

Besloten. Er bij de minister van Justitie John Turner op aan te dringen zijn wetvoorstel aangaande jeugd-misdadigheid in beraad te houden totdat het publiek de gelegenheid heeft gehad om er zich over uit te spreken.

Besloten. Er op aan te dringen bij de regering om de 11% belasting op bouwmaterialen te verlagen en meer openbare werken aan te gaan voor de bestrijding van de werkloosheid.

Besloten. Dat de Board zelf, om haar goede voornemens te bewijzen, voortaan haar drukwerk zal laten doen bij firma's, die een collectief arbeidscontract hebben met een vakvereniging.

Besloten. Er bij de kerken op aan te dringen samenwerking te zoeken met instellingen op sociaal gebied die soortgelijke doelen nastreven.

### ER STAAT VEEL OP 'T SPEL

Het hoeft niet betwijfeld te worden, dat de leiders in de United Church werkelijk ernst willen maken met de taak, die de Christenheid in de wereld heeft te aanvaarden. Maar daar zit ontzaglijk veel aan vast. Waar gaat het alereerst om met de Christelijke boodschap in de wereld? Wat is het centrale in het werk van de Here Jezus? De Christelijke Kerk heeft zich met deze vragen steeds bezig gehouden, maar de laatste jaren komen ze weer terug met meer klem. Want we leven in een ontkernde wereld, de nood stijgt, en de Christelijke invloed taant.

Mede door de aandrang van een jongere generatie worden meer en meer stemmen gehoord die pleiten voor actie; er wordt genoeg gepraat en geconferend, vinden ze.

Maar grondige bezinning is wel hard nodig als we een algeheel fiasco willen voorkomen. Want het staat wel vast dat de Here Jezus in de wereld kwam om twee dingen te doen; eerst, ons redden van schuld en zonde, en dan ook, ons leven helen van de gevolgen van de zonde. Daarin speelt de kerk een uitermate belangrijke rol. De kerk moet het evangelie van het Koninkrijk verkondigen. Zij moet de mensen oproepen het reddende werk van de Heer te aanvaarden en dat dan in het leven ook gestalte te geven. De roeping van de kerk is dus altijd proclamatie. En dat is niet gemakkelijk. Want het is menselijk om werkelijke resultaten te willen zien. Het is dan een verleiding voor de kerk om maar niet langer boodschapper te zijn, maar liever zelf het leven in te stappen en daar zelf allerlei correcties teweeg te brengen. Het verschil lijkt klein maar het kan de dood voor een kerk betekenen. Het evangelie schrijft de kerk een pijnlijke omweg voor: de kerk kan als kerk alleen maar een zegen zijn in de maatschappij door de mensen op te roepen tot bekering en hen toe te rusten het Koninkrijk der hemelen uit te drukken op alle levensterreinen.

Als dat zo is dan moeten we nog even stilstaan bij wat er gebeurt in de United Church en de kerken van de 'Reformed' gezindte.

De Board of Evangelism and Social Services heeft nu concreet vastgesteld wat al jaren groeiende was in United Church kringen, n.l. dat de kerk het best evangeliseren kan door de mensen concreet te helpen in hun noden. Afgezien nog van het feit, dat het dubieus is wat de United Church precies bedoelt met evangelisatie, is hiermee dus besloten, dat in plaats van proclamatie en verkondiging de kerk de mensen in hun dagelijks leven bij zal staan en op directe wijze de maatschappij zal beïnvloeden met haar actie voor recht en barmhartigheid. En daarmee is de kerk in een pijnlijke geraakt. De kerk zal nu op pijnlijke wijze realiseren dat ze als instelling maar heel weinig weet van sociale problemen, van huwelijksmoeilijkheden, van politieke vraagstukken, en van maatschappelijke ellende. De verschillende instellingen, die al jaren op deze terreinen werkzaam zijn met een mate van vakkennis, krijgen plotseling gezelschap van kerkelijke

(Vervolg op pag. 8)

## 65 of ouder?

**U kunt thans in aanmerking komen voor het verhoogde gegarandeerde suppletoire inkomen op uw ouderdomspensioen. Vraag het nu aan!**

Indien U in 1970 een supplement hebt ontvangen...

kunt U voor verhoogde uitkeringen na 1 April 1971 in aanmerking komen. Op deze datum zal het maximum gecombineerde ouderdomspensioen en het gegarandeerde suppletoire inkomen tot \$135.00 per maand worden verhoogd voor een ongehuwd persoon of een gehuwd persoon waarvan de man of de vrouw geen gepensioneerde is en tot \$255.00 per maand voor een echtpaar die beiden gepensioneerd zijn (\$127.50 elk).

U hebt reeds een inlichtingenboekje en een aanvraagformulier voor het supplement ontvangen. Als U denkt dat U daarvoor in aanmerking komt en het aanvraagformulier nog niet hebt ingevuld en verbonden dan moet U dat nu doen. Het verhoogde gegarandeerde suppletoire inkomen wordt U niet automa-

Indien U in 1970 geen supplement hebt ontvangen...

dan kunt U thans daarvoor per 1 April 1971 in aanmerking komen, aangezien het inkomstenbedrag, waartoe U gerechtigd bent, werd opgevoerd. Bijna 300.000 Canadezen meer zullen van deze wijziging profiteren. Het nieuwe maximum ouderdomspensioen en gegarandeerde suppletoire inkomen zal \$135.00 per maand voor een ongehuwd persoon bedragen en \$255.00 per maand voor een echtpaar die beiden gepensioneerd zijn (\$127.50 elk).

tisch toegezonden. U moet daarvoor elk jaar opnieuw aanvragen. Voor verdere inlichtingen en hulp om vast te stellen of U al dan niet in aanmerking komt gelieve men naar het Gewestelijk kantoor der Ouderdomspensioenen te schrijven aan de navolgende adressen:

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Uitgegeven door het DEPARTMENT OF NATIONAL HEALTH AND WELFARE  
THE HONOURABLE JOHN MUNRO, MINISTER



De lange, strenge winter van 1970/71 bracht niet alleen ongemak, maar ook vormen van schoonheid. Zoals deze op palmtakken lijkende figuren, met op de achtergrond een silhouet van Toronto.



## The Christian Life

Through the kind co-operation of the editor I have an opportunity now to let you share in the joy in Christ which is mine since the Lord opened my eyes for the great truths of the Bible about the victorious life, as set forth in Watchman Nee's book "The Normal Christian Life." From time to time selections of that wonderful book will be printed in Calvinist-Contact, in both languages that is, in order to reach a maximum of interested readers. Watchman Nee is a Chinese Evangelist who took part in the great Christian Revival in China in the Thirties. This book is a compilation of notes on speeches which he held in those days. Through the marvelous skill of the compiler the book shows a wonderful unity, leading us on from step to step into the great mystery of "Christ in us." May the Lord bless the study of His Word concerning these things.

## Het Christelijke Leven

Door de vriendelijke medewerking van de redakteur krijg ik nu gelegenheid om u te laten delen in de blijdschap in Christus die mijn deel is sinds de Here mijn ogen geopend heeft voor de grote Schriftuurlijke waarheden omtrent het overwinningeleven, zoals die uiteengezet zijn in Watchman Nee's boek "Het Normale Christelijke leven." Van tijd tot tijd zullen gedeelten van dat wonderbare boek in Calvinist-Contact afgedrukt worden, en wel in beide talen zodat we het grootst mogelijke aantal geïnteresseerde lezers kunnen bereiken. Watchman Nee is een Chinese Evangelist die heeft deelgenomen aan de grote Christelijke Opwekking in China in de dertiger jaren. Dit boek is een bloemlezing van aantekeningen voor toespraken die hij in die dagen gehouden heeft. De verbazingwekkende bekwaamheid van de samensteller heeft het boek gemaakt tot een schone eenheid, waardoor wij van stap tot stap worden ingeleid in het grote mysterie van "Christus in ons." Moge de Here het onderzoek van Zijn Woord aangaande deze dingen zegenen.

## The Blood of Christ

What is the normal Christian life? We do well at the outset to ponder this question. The object of these studies is to show that it is something very different from the life of the average Christian. Indeed a consideration of the written Word of God — of the Sermon on the Mount for example — should lead us to ask whether such a life has ever in fact been lived upon the earth, save only by the Son of God Himself. But in that last saving clause lies immediately the answer to our question.

The Apostle Paul gives us his own identification of the Christian life in Galatians 2:20 "It is no longer I, but Christ." Here he is not stating something special or peculiar — a high level of Christianity. He is, we believe, presenting God's normal for a Christian, which can be summarized in the words: I live no longer, but Christ lives His life in me.

God makes it quite clear in His Word that He has only one answer to every human need — His Son, Jesus Christ. In all His dealings with us He works by taking us out of the way and substituting Christ in our place. The Son of God died instead of us for our forgiveness: He lives instead of us for our deliverance. So we can speak of two substitutions — a Substitute on the cross who secures our forgiveness and a Substitute within who secures our victory. It will help us greatly, and save us from much confusion, if we keep constantly before us this fact, that God will answer all our questions in one way and one way only namely, by showing us more of His Son.

## Het Bloed van Christus

Wat is eigenlijk het Christelijke leven? Het is goed al dadelijk deze vraag te stellen. Dit boek wil laten zien dat het heel anders is dan het leven van de Christenen die men gewoonlijk ontmoet. Wanneer wij Gods Woord bestuderen, b.v. de Bergrede, moeten we ons wel afvragen of ooit iemand op aarde werkelijk zo heeft geleefd, — behalve dan de Zoon van God. Deze laatste woorden geven meteen het antwoord op onze vraag.

De Apostel Paulus geeft ons zijn definitie van het leven van een Christen in Galaten 2:20 "Niet meer ik, maar Christus." Hier bedoelt hij niet een Christendom op een uitzonderlijk hoog peil, maar, naar wij geloven, het gewone leven, waarvan God wil dat iedere Christen het leeft. Dit kan worden samengevat in de woorden: Ik leef niet meer, maar Christus leeft Zijn leven in mij.

God toont in Zijn Woord duidelijk aan dat Hij slechts één antwoord heeft op elk menselijk probleem — Zijn Zoon, Jezus Christus. Al Zijn wegen met ons zijn erop gericht ONS opzij te zetten om Christus in onze plaats te stellen. Het plaatsvervangend werk van Christus heeft een dubbele betekenis. Hij stierf als onze Plaatsvervanger aan het Kruis en schenkt ons zo de vergeving van zonden; en Hij leeft als Plaatsvervanger in ons, om ons de overwinning te geven. God zal al onze vragen slechts beantwoorden door ons meer van Zijn Zoon te openbaren. Dat moeten wij in het oog houden; het zal ons bemoedigen en ons veel verwarring besparen.

(wordt vervolgd)

B. Boulogne  
13965-64 Ave.  
Surrey, B.C.



Er zit zulk een gezonde en gestadige groeikracht in LIGA omdat het alle edele bouwstoffen bevat die Baby behoeft

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## Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

## RUSSISCH AARDGASNET



## RUSLAND WIL GIGANTISCH AARDGASNET

Door de nieuwe ontdekkingen van grote aardgasvelden in Siberië is de Russische aardgasreserve met duizenden miljarden kubieke meters toegenomen. Aardgas neemt in Rusland reeds een belangrijke plaats in. Het Russische aardgasnet is thans ongeveer 35 maal langer dan het Nederlandse. De Russen willen vooral hun aardgas meer exporteren naar Oost-Europa maar ook in de toekomst naar West-Duitsland en o.a. Italië. De grote plannen van Rusland hangen echter af van de aanleg van een gigantisch net van aardgasleidingen. Er zijn grote projecten in uitvoering voor de uitbouw van het aardgasnet, zie kaart. Voor deze werken levert W.-Duitsland tot 1972 tot minstens 1,2 miljoen ton buisleiding aan Rusland. Door deze levering van pijpleidingen kan Rusland de projecten sneller uitvoeren en daarmee eerder de aardgasvoorraden van Siberië benutten. Over vijf jaar hoopt Rusland ongeveer 400 miljard kubieke meter aardgas te produceren, hetgeen dan 8 keer meer is dan de produktie van Nederland.

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## DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(33)

"Alla, wat zullen wij nou beleven?" zegt Patrick. "Wat moet dit betekenen?"

Helmut is best in zijn rol. Hij gromt en snauwt. "Deze jonge juffer heeft af en toe pijn. Nu wilde hij niet nog een winter in de hut blijven. Nou roei ik mij het apezuur naar huis toe en dan wil de knul terug."

James neemt Jilderd eens op. Ze zijn in het gras gaan zitten. "Waar zit de pijn, beste?"

Jilderd wijst naar zijn onderbuik: "Hier af en toe. Ik zal mij in het ziekenhuis laten onderzoeken en opereren, als dat moet."

"En goud gevonden?" vraagt Patrick. Zijn lichte ogen nemen Jilderd op.

"Ja, maar niet veel. Kijk," onder zijn windjack trekt hij een klompje te voorschijn, "daar heb je de buit."

Patrick neemt het even in zijn hand, weegt het op de vingers. "Nog geen vijfhonderd dollar. Nee, goud zoeken hier is hopeloos werk. Waarom liet je dat jongetje niet alleen terug-gaan? Dan had je alleen je geluk op de pelsdieren kunnen proberen," zegt James. "Verleden winter is het jullie toch niet zo slecht gegaan daar?"

"Ik wil niet alleen een winter in die ijswereld doorbrengen, dat mag bekend zijn," zegt Helmut. "Koffie? Ja?"

De beide mannen haken een kop van de leren riem om hun middel. Zwijgend houden ze bij als Jilderd de koppen volschenkt.

Ze zitten hier zo vredig aan het grote meer. Zwart staan de dennehossen op de verste oever, zwart staan ze in het meer op de kop. Het water is hardblauw, de zon zakt achter verre kim, een vis springt boven de waterspiegel, met een luide heldere plons valt hij terug.

Ja, zij zitten zo vredig, maar toch waart de argwaan rond tussen de mannen. Patrick en James vertrouwen het zaakje niet. Heeft deze Hollander misschien toch goud gevonden? Meer dan het kleine zakje vol, dat hij op zijn lichaam draagt? Deze plotselinge terugkeer vinden ze vreemd. Helmut is er anders de man niet naar om voor pijn van een

ander een schadepost te nemen, direct en zonder mopperen.

"Wat ga je met je proviand doen?" vraagt James.

"En met de hut," zegt Patrick.

"De proviand moeten ze terug nemen. En de hut verkoopt ik," zegt Helmut. "Dat pelsjagen ligt mij toch niet zo. Jarenlang heb ik het niet gedaan."

Het begint te donkeren. De dag blust uit in het blauwe water.

"Ja, wij gaan eens maffen." Patrick staat op, James rekt zich ook uit. "Maf ze lui." Ze lopen langs de oever naar hun boot terug.

Helmut en Jilderd kruipen in de tent. Jilderd slaapt direct. Hij is moe. Over de andere mannen denkt hij niet lang na, trappers als vele anderen. Maar Helmut ligt wakker. Een waterrat plons bij de wal neer. Een verre vogel roept. Het water klotst tegen de boot. Dan zit hij opeens rechtop. Er is zacht geloop op de oever, er is geklos in de boot. Helmut trekt zijn revolver. Een scherpe knal in de nacht. De kogel vliegt over de boot.

"Als ik weer schiet ligt er één dood."

De twee mannen in de boot springen op de wal. Staan nog even besluiteloos, dan rennen ze weg.

Zo hadden ze het niet bedoeld. Als die jongens nu zo vast hadden geslapen, dan hadden ze de boot wel even willen doorzoeken. Maar een vuurgevecht met de scherpschutter Helmut lust hen niet. En dan alleen om de kans dat er goud zou kunnen zijn. Ze hebben zich dan toch zeker vergist, die Hollander schijnt een kwaal te hebben.

Jilderd is niet wakker geworden. Helmut kruipt weer in de tent. Als ze de volgende morgen wakker worden en opstaan is de boot van James en Patrick verdwenen.

En maar weer varen, lange dagen door, slapen in de tent. En maar weer verder. September loopt al naar zijn laatste dagen, als de eerste nederzettingen eenzaam in het veld opdoemen. Nu komen ze dichterbij. Op de avond van de eerste oktober 1927 meren ze achter de lage herberg aan de rivier.

Zo onopvallend mogelijk schuiven ze de lage gelagkamer binnen. Er is weinig volk, alle trappers zijn reeds naar hun verre posten vertrokken. Kalm doet Helmut uitleg aan de kastelein. Hij houdt zich nog aan de pijn van Jilderd. Maar als hij zich wat heeft opgeknapt gaat hij direct de stad in. Met een uur is hij terug, in een auto met een heer. Helmut geeft Jilderd een teken. En één, twee,

drie, wordt het goud in de auto geladen. Dan gaat het met een beste gang de stad in. Bij een groot bankgebouw stoppen ze. Voor deze transactie is de directeur opgebeld. Hij is reeds aanwezig. Het is een jonge man met een bleek gezicht en een gaaf wit gebit. Zijn grote grijze ogen lachen als hij de twee gelukskinderen begroet en hen de hand drukt.

"Gefeliciteerd heren, dat is geluk hebben. Ja, ja gaat u zitten."

In de gemakkelijke stoelen in het grote lichte kantoor, zitten ze dan. Een beetje overweldigd, nu de wereld hen als heren accepteert.

"Roken? Steekt u op heren. En als de heren een bankrekening willen openen, onze instelling is geheel tot uw dienst."

"Waar is dat goud gebleven?" vraagt Helmut, één stuk argwaan.

"In de brand- en inbraakvrije kelder. Ja zeker, het wordt gewogen. De heren mogen er bij zijn."

In de kelder, onder een verblindende lamp staan ze, als een norse knecht de zakjes binnen draagt. Twee pientere heren gaan aan het wegen en noteren. Het is zo gebeurd.

"Komt u maar weer mee naar het kantoor heren. De waarde zal worden berekend, heren. Een ogenblikje."

Ze zitten en roken, Jilderd en Helmut, twee rijk geworden arbeiders. Onwennig in het grote kantoor met de heerachtige directeur.

Het duurt niet lang, dan komt een kerk met een papier: "Wij hebben het goud laten onderzoeken mijnheer. Ik heb alles al uitge-rekend. Er is voor driehonderdenzestig duizend dollar."

Het valt de twee precies veertigduizend dollar tegen.

"Had u op meer gerekend, heren?" vraagt de directeur en lacht. "Het is anders een mooie som."

"Een kwart was van mij," zegt Helmut. "Hoeveel kan ik krijgen?"

De directeur kijkt even in zijn papier: "U krijgt negentigduizend dollar."

"Dan doe ik er nog tienduizend bij," zegt Jilderd.

"Helmut knikt: "Mooi, dat is mooi van je."

"En willen de heren dat geld uitbetaald hebben. Of een bankrekening openen?"

"Ik vertrek binnenkort naar Holland. Kan dat geld dan worden overgemaakt?" vraagt Jilderd aarzelend. Deze geldzaken gaan een beetje boven zijn petje.

"Zeker mijnheer. U zegt het maar, u schrijft het maar of u belt maar."

"Ik wilde wel vijftienduizend dollar uitbetaald hebben," zegt Jilderd.

"Alstublieft mijnheer. U zegt het maar."

Helmut laat zich tweeduizend uitbetalen.

Elk met een zak vol bankpapier en een beste rekening op de bank worden ze door de directeur uitgeleid.

"Goedenavond heren. En tot uw dienst." De zware deur valt dicht.

Jilderd en Helmut nemen de tram. Ze rijden naar hun herberg.

De volgende morgen kopen ze elk een nieuw pak, nieuwe schoenen en een nieuwe hoed. Als heren komen ze in het hotel terug.

Helmut verkoopt de boot, de kastelein koopt de hut aan de eenzame rivier.

En de volgende morgen breken ze op. Nu naar huis!

\*\*\*

Jilderd loopt na vijftien jaar weer in Amsterdam. Het is er veranderd sinds hij hier als een bang jongetje rondloopt. Maar 't station is nog hetzelfde. En de brede straten komen hem bekend voor. Auto's en trams snorren langs de straten, maar Jilderd is groter steden gewend. Hij loopt er een beetje uit met zijn kleren. Zijn schoenen zijn licht bruin en de rand van zijn licht grijze hoed is extra breed. Zijn overhemd, hel geel, valt ook wat uit de toon, maar dat hindert hier niet. Iedereen herkent in hem de Amerikaan.

Daar is hij weer in Holland, na vijftien jaar. Daar is hij terug, nadat hij hier eens rondloopt met zijn gestolen oorijzer in de zak. Hij denkt er even aan om het straatje nog eens op te zoeken en het café, waaruit hij zijn vreemde reis over de wereld is begonnen. Nu hij weer in het eigen land is, komt het gevoel een dief te zijn weer met kracht boven. Zal men hem in het dorp niet nawijzen: Daar gaat Jilderd, die stal het oorijzer van zijn oude grootmoeder. Zullen zijn ouders er over beginnen? En heeft hij ook geen geld gestolen van een oude stumper in Duitsland. Als 't uitkomt, moet hij daar ook nog eens naar toe.

Jilderd loopt naar het station. De grijze decemberdag hangt laag over de stad. Hij gaat naar huis. Hij heeft geschreven dat hij thuis zal komen. Nu zullen ze daar wel uitzien.

(Wordt vervolgd)



# Nieuw Leven

Een beetje verbouwereerd keek ik op toen de bel ging. Daar zat ik, op m'n knieën in de keuken, temidden van potten, pannen, schaaltes, kannetjes, borden en zowaar ook Johnny's aardrijkskundeboek dat hij al vijf weken kwijt was. Hoe dat ooit tussen al dat keukenspul terecht was gekomen! Enfin, dat deed nu niet terzake. Al tijden was ik van plan om de keukenkastjes eens een beurt te geven, en steeds had ik nog een min of meer geldig excuus om het niet te doen. Maar vanmorgen had ik alle schepen achter me verbrand door alle kastjes tegelijk leeg te halen, zodat er geen weg terug meer was!

Intussen had ik mezelf overeind gewerkt (schandelijk zo stijf als ik was, daar moest ook eens wat aan gedaan worden...) en liep naar de deur, mezelf bezorgd afvragend of dit voor vandaag het einde van m'n schoonmaakwoede zou moeten betekenen. Ik haalde verlicht adem toen ik Helen op de stoep zag staan. Gelukkig, dat betekende alleen maar een tijdelijke onderbreking. Wij kenden elkaar zo goed, desnoods zou ik onder het praten door verder kunnen gaan. Ik trok haar haast naar binnen en direct viel het me op hoe vreemd strak haar gezicht stond. Er zou toch niets wezen? Ik nam haar jas aan en gewoontegedroeven liepen we naar de keuken, waar we al zo vaak, ieder aan een kant van de tafel gezeten, allerlei onderwerpen bij de kop hadden gehad, terwijl er dan ondertussen een hele pot koffie aanging. Maar

nu wist ik toch echt niet goed hoe of ik het had. Helen scheen de rommel niet eens op te merken. Ze nam een stoel en staarde nog steeds, een beetje afwezig, voor zich uit. Om de spanning te breken zette ik water op, me voorzichtig tussen all breekbare waar heenwerken van de kraan naar het fornuis, terwijl ik met veel omhaal van woorden mezelf verontschuldigde en tekst en uitleg gaf van de chaos in mijn anders toch bezielde wel netten keuken. Helen schonk niet eens aandacht aan mijn relaas en toen ik, uitgepraat, de andere stoel nam gooidde ze er ineens uit: "k Heb vanmorgen leven gevoeld!" Daarna barstte ze prompt in snikken uit. Mijn mond viel open van verbazing. Leven gevoeld? Wat bedoelde ze? Was ze dan in verwachting? Maar haar jongste was al acht jaar en bovendien, dan zou ze 't me toch al veel eerder verteld hebben? De eerste minuten vond ik geen woorden en Helen snikte er nog lustig op los. Het water kookte en verlicht om die afleiding, goot ik de koffie op.

Daarna was ik zover dat ik, terwijl ik een doos Kleenex bij haar neerzette, op kalme toon kon vragen: "Helen, wat bedoel je?"

Ze keek me aan en zei, op een toon alsof het een Jobstijding was: "Ik ben in verwachting." Opnieuw liet ze haar tranen de vrije loop. Natuurlijk was ik wel een beetje van m'n stuk gebracht, maar 'k geloof wel dat ik erin slaagde dat niet te laten merken.

"Moet je daar nu zo om huilen?" vroeg ik, "en waarom heb je me dat dan niet eerder verteld?"

Ineens herinnerde ik me de avond dat ik haar voor het laatst gezien had, een week geleden. Toen was het nog even door m'n hoofd gegaan terwijl ik haar rijzige gestalte nakeek toen ze door de gang van het kerk-basement liep: Helen wordt er ook niet slanker op! Verder had ik er ook geen aandacht aan geschonken.

"Waarom ik je dat niet verteld heb," onderbrak Helen mijn gedachten, en ze ging verder, nog nasnikkend: "omdat ik het verschrikkelijk vond, ik was er niet blij mee, ik hoopte dat het over zou gaan, daar, nou weet je het!"

Het bleef even stil, maar toen kwam Helen weer, heftig: "Nou, zou jij het nog leuk gevonden hebben soms? Je mag het gerust weten, zo gauw ik het vermoedde

ben ik naar de dokter gegaan. Hij zag best dat ik overstuur was en hij was zo echt beroepsmatig kalm en hij troostte me met de overweging dat ik wel voor een abortus in aanmerking zou komen. Oh Linda, ik ben z'n spreekkamer toen haast uitgevlucht. Ik liep op een drafje naar de car. Hij zal wel gedacht hebben!"

Gaandeweg was Helen wat kalmer geworden. En haast fluisterend voegde ze er aan toe: "Denk nu niet dat ik zo vlug die spreekkamer uit was omdat ik van zijn voorstel niets moest hebben. 't Was juist omdat ik bang was dat ik er op in zou gaan!"

Ze begon weer bijna overnieuw te huilen, maar ze vermande zich en vervolgde: "Als je eens wist, hoe vaak ik er nog spijt van gehad heb dat ik die dokter z'n gang niet heb laten gaan. Ja, je zult me wel eens onmens vinden en dat ben ik ook." Ze snikte het weer uit.

Ik wist niet veel beter te doen dan op te staan en naar haar toe te lopen, onderweg een stapel pannen met m'n voeten opzij schuivend. Ik legde m'n hand op haar hoofd en zei: "Kom Helen, kalmeer wat, toe! Ik vind je geen onmens, heus niet." En ik dacht bij mezelf: het is erg, maar begrijpen kan ik het wel een beetje. Hardop zei ik: "En wat zegt Bill ervan?"

Voor 't eerst lachte Helen, nog wat beverig weliswaar, toen ze zei: "Oh, hij vond het voor mij heel wat, maar eigenlijk is hij zo trots en blij als 't maar kan. Natuurlijk hoopt hij nu alsnog op een zoon en stamhouder!"

Ja, dat kon ik me ook best voorstellen. Helen en Bill hadden een stelletje leuke dochters, pienter en fris, maar het gemis van een zoon werd tot nu toe toch altijd wel wat gevoeld.

"Weten je dochters het al?" vroeg ik, plotseling erg benieuwd daarnaar.

"k Heb het ze nog niet verteld, maar 'k geloof dat de twee oudsten het allang door hebben. Ze zijn tenminste de laatste tijd zo bereidwillig om eens wat voor me te doen."

"Dus vinden ze het fijn," constateerde ik daarop.

Helen keek me een beetje ongelovig aan. "Zou je denken?" vroeg ze toen, haast hoopvol.

"Natuurlijk," deed ik heel bevestigend, "en Bill is ook blij, zeg Helen, kan jij het nu ook echt niet een beetje fijn vinden?"

Och heden, daar kwamen de tranen weer. "Dat is het 'm nu juist, Linda, daarom ben ik hier naar toe gekomen. Toen ik leven voelde vanmorgen, was ik ineens zo ontzettend blij, ik kon wel zingen en had het schatje zo al wel aan mijn hart willen drukken. Maar vlak erop voelde ik me zo ontzettend schuldig en 'k wist niet hoe 'k het ooit goed zou kunnen maken aan het kind. Daarom zit ik hier, ik moest het kwijt allemaal en Bill komt morgenavond pas thuis, die is voor de zaak op reis. Oh Linda," en ze drukte haar handen weer tegen 't gezicht, "wat ben ik toch onwaardig."

Ik wist niet direct woorden te vinden maar even later zei ik: "Helen, jij hoeft niets goed te maken, dat heeft de Here Jezus al voor je gedaan. Dat geloof je toch?" Ze knikte. "Als je Hem al je zondige en opstandige gedachten belijdt en om vergeving

vraagt is alles goed en kun je van nu af aan je kindje alleen maar met blijdschap tegemoet zien. Kom, drink je koffie eens op!"

Ik liep weer naar m'n eigen stoel en roerde in m'n koudgeworden koffie. Tot m'n opluchting zag ik dat Helen opveerde. Het spul van al haar opgekropte gevoelens had haar blijbaar goed gedaan. Maar dat was toch niet de voorname reden bleek wel, toen ze me vast aankeek en zei: "Ja, als we de vergeving der zonden niet kenden! Ik voel me een ander mens. Ik wist het wel natuurlijk, maar 'k ben er vanmorgen in mijn wanhoop gewoon aan voorbijgegaan. Dank je wel, dat je me eraan herinnerd en op gewezen hebt."

Een poosje later zaten we achter ons tweede, en nu warme kopje koffie als twee pasgetrouwde vrouwen plannen te maken. "Ge-

lukkig heb ik de wieg nog," verzuchtte Helen, "maar verder ook hoegenaamd niets meer." Haast verschrikt keek ze me aan: "k Mag eigenlijk wel opschieten met alles. 'k Heb letterlijk nog niets, maar dan ook niets klaar." Ze kreeg opeens haast om weg te komen. Ze kreeg nu ook in de rommel. "Wat voor jij in vredesnaam uit?" vroeg ze verbaasd en meteen er achter aan: "Ha, augurken! Ik mag wel he?" Ze had het potje dat dwaas verdwaald stond tussen de koetrommel en de suikerbus al te pakken en knabbelde genietend terwijl ze haar jas aantrok.

Lachend wuifden we naar elkaar toen ze in hun oude Chevy de driveway uitreed. Toen ik de keuken weer inkwam heb ik nog een heel poosje in gedachten met het potje augurken in mijn handen gestaan....

Linda.

## Jaarvergadering van de Christian Reformed World Relief Committee

Diakenen van Classes over geheel Canada en de Verenigde Staten waren bijeen op 16, 17 en 18 februari 1971 voor de jaarlijkse vergadering van de C.R.W.R.C. om het werk van 1970 te overzien en om de nieuwe plannen voor 1971 te maken voor een aldoer uitbreidend program voor de menselijke nood in deze wereld.

Het was met dankbaarheid en blijdschap dat kon worden medegedeeld dat de begroting voor 1970 met een totaal bedrag van \$800,000 was bereikt, waarbij een bedrag van \$100,000 tot het herstel van de Biafran oorlog was inbegrepen.

Een levendig teken dat onze kerken het hebben verstaan om de vraag van Kain: "Ben ik mijns broeders hoeder" in een bevestigend: "Ja Here, wij zijn onze broeders hoeders" hebben beantwoord. Niet omdat wij dat van ons zelf konden doen, maar omdat wij door het Licht Zijner genade het als onze plicht hebben gezien en verstaan en daarna spontaan gehandeld hebben. Daarom mogen en kunnen wij de gever van deze goede gaven van harte voor deze uitslag danken.

Het jaar 1971 ligt nu voor ons en de plannen van dit jaar werden dan ook uitvoerig besproken, zowel in de verschillende commissies die aangesteld waren, als in de brede vergadering, waar iedereen vertegenwoordigd was.

Het werk in Korea was nog steeds nummer één op het program en zal ook dit jaar met de noodzakelijke financiële hulp ondersteund worden, hoewel met vreugde kan worden vermeld dat het wederkerigheidsplan op het gebied van landbouw de vruchten schijnt af te werpen, daar verleden jaar een bedrag van \$126,000 was terug ontvangen van de hulp op landbouwgebied, zodat andere boeren wederom geholpen konden worden. En zo in afzienbare tijd zal dit program zichzelf kunnen bedruipen.

Het adopteren van kinderen en de medelede voorzichten zijn nog steeds in volle gang en we zullen dit ook zolang mogelijk trachten vol te houden.

Het was een verrassende en blijde mededeling, dat het 1000ste kind een plaats had gevonden bij Koreaanse ouders, die het geadopteerd hadden; dit program heeft vele van deze babies een ouderlijk huis bezorgd, en wij kunnen dit als een grote zegen op dit werk beschouwen.

In Mexico, Nigeria, Philippijnen en Japan en Indië worden de plannen gemaakt om ook hier, zoals in Korea, een landbouwplan te maken, om de mensen te helpen en te tonen, hoe en op welke wijze ze zichzelf kunnen ontwikkelen, door de verschillende methoden toe te passen, zoals irrigatie, kunstmest, en het verdelen van insecten door besproeiing, etc.

Ook het werk van de "Good Samaritan Centre" in Miami waar de vluchtelingen van Cuba zoveel mogelijk worden geholpen en ondergebracht bij andere mensen in de Ver. Staten, en nu dit jaar waar de diakenen van Los Angeles zich speciaal bezig houden met dit program om zoveel mogelijk vluchtelingen in dit district onder te brengen.

Ook het werk der Binnenlandse problemen in verband met het rasverschil was uitvoerig besproken en een bedrag om ook hierin te helpen was goedgekeurd en aan de begroting toegevoegd.

Een totaal bedrag van \$683,210 was goedgekeurd voor dit werk van Christus' barmhartigheid op aarde. Dit bedrag dient door de diakenen van onze kerken bijeen gebracht te worden en ze zijn daarin geheel afhankelijk van de collecten en de vrijwillige giften die zij voor dit werk mogen ontvangen, tot leniging van de nood en het leed van diegenen die door de rampen des levens getroffen worden en die van het allernoodzakelijkste verstoten zijn. Niet alleen op het gebied van honger en zorg voor het dagelijkse leven, maar bovenal door hun te wijzen op de grote liefde van God, die ons zo uitnemend heeft liefgehad, dat Hij Zijn eigen Zoon niet gespaard heeft, maar heeft Hem overgegeven tot een volkomen verzoening van onze zonden. En dat Hij nu met Zijn liefde zo in onze harten werkt, dat wij bereid mogen gevonden worden om deze dankbaarheid te uiten aan dit grote werk, het werk der Christian Reformed World Relief Committee, om door overtuiging gebonden te zijn om tezamen met vereende krachten onze gaven en talenten in Zijn dienst te besteden.

En waar deze hulp van 't jaar uitgebreid is, niet alleen in landen zoals Afrika, Mexico, Korea, Cuba, Japan en Indië, etc., maar ook nu in eigen kring opgenomen kan worden, denken wij met name aan de Ver. Staten, waar het rasverschil zoveel onrust en wraak te weeg gebracht heeft, en naar het schijnt onoplosbare problemen in het leven geroepen heeft. Als we dan willen proberen om dit probleem te verlichten en hulp te verlenen, waar dit mogelijk kan zijn, moeten wij toch in de eerste plaats ons er van overtuigen, dat we dit willen zien als onze taak ons opgedragen, door Hem die ons hertoe geroepen heeft. We kunnen ons niet wijsmaken, dat dit geen probleem is, noch kunnen we dit over het hoofd zien en er luchtig over denken, doch wij kunnen het alleen maar zien in het licht van het Evangelie, waar Christus ons duidelijk laat zien, dat wij moeten handelen in overeenkomst met Zijn

En als het dan werkelijk onze begeerte is om het werk van de C.R.W.R.C. voort te zetten, dit werk, dat Hij ons als ambtsdragers in Zijne gemeenten heeft opgelegd, dan zullen we niet beschaamd uitkomen, want dan weten we, dat wij het doen in het Licht van Zijn genade. Dan maakt het geen verschil wat onze geaatskleur is, want in Zijn ogen zijn wij allemaal gelijk.

Als we het dan zo mogen zien, dan kunnen we de problemen oplossen, omdat de kracht Gods niet gebonden is aan menselijke redeneringen maar alleen aan de genadegift van onze Heer en Heiland die ons hertoe geroepen heeft om in Zijn wijngaard te werken.

Als wij zo 1971 beginnen om met Zijn Woord in onze hand, door Zijn genade alleen, te proberen om volledig te verstaan wat het is om de Christelijke barmhartigheid uit te voeren, dan weten we ook dat het werk van de C.R.W.R.C. zal gelukken en dat de begrote middelen er ook wel zullen komen, want Hij wil Zijn sterkte in onze zwakheid volbracht, omdat Hij nooit laat varen de werken Zijner handen.

Is dit moeilijk? Integendeel, dan kunnen we met David zeggen: "Met onze God kunnen we door muren heen dringen en over beneden henen springen", dan kunnen we ook onze "reuzen" met een steen uit de weg ruimen, want wij allen hebben deze Steen, die door de bouwlieden veracht was, een plaats ontzegt, maar door God zelf tot een hoeksteen is aangesteld als onze Rotssteen, waarop we altijd kunnen en mogen bouwen.

Dan kunnen we zeker van de uitkomst zijn, en behoeven niet beschaamd uit te komen, want wat er ook gebeuren zal, we willen verstaan wat het is om ons leven in Zijn dienst te besteden en dan worden de moeilijkheden door Zijn liefde uit de weg geruimd.

Hij is getrouw, ook al zijn wij ontrouw, want Hij doet het om Zijn eeuwig welbehagen. Geen gevecht, geen zelfaucht, maar een volledige overgave aan Hem, tot verheerlijking van Zijn Heilige Naam.

Dan kunnen we met Abraham zeggen: "De Here heeft ons ruimtemaakt" — REHOOTH.

John C. Kreeft.



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## Het grote probleem in de United Church

(Vervolg van blz. 5)

functionarissen, en daarmee heeft de kerk niet alleen haar goede naam verspeeld, maar houdt ze op kerk te zijn.

Deze gang van zaken staat natuurlijk niet op zichzelf, maar is een onderdeel van een ontwikkeling waar meer aan vast zit. Uiteindelijk gaat het om de inhoud van het Evangelie zelf en de daaruit voortvloeiende levensvisie. Indertijd schreef één van de meest prominente figuren van de United Church, Dr. Ernest Marshall Howse, onlangs president van de General Council, een artikel in de Toronto Star (27 februari 1971), getiteld "A New Era Dawns for Cooperation by all Religions", waarin hij zijn vreugde uit over het feit, dat de Wereldraad van Kerken nu samenspreking zoekt met de andere belangrijke wereldgodsdiensten, zoals Mohammedanisme, Boeddhisme, Hindoeïsme en Judaïsme. Hij vertelt, dat Dr. Eugene Carson Blake, secretaris-generaal van de Wereldraad, een toespraak gehouden heeft te Japan op het eerste congres van de 'World Council of Religion and Peace' waarin alle grote wereldgodsdiensten vertegenwoordigd waren. Dr. Blake schrijft, dat het hem zo goed doet dat de Wereldraad deze avontuurlijke weg ingeslagen is, om mee te werken met niet-Christenen oplossingen te vinden in de wereldnood, zonder er op uit te zijn die niet-Christenen te bekeren. Hij besluit zijn artikel als volgt: "Vanaf dit ogenblik beginnen we een aanpak op een

andere basis. De samenspreking zal niet langer gericht zijn op bekering van de andere partij. De veronderstelling, dat elk gesprek de verborgen verplichting inhoudt tot evangeliseren is nu voorgoed verdwenen".

Dat is een tragische gang van zaken. Hiermede stelt dus deze invloedrijke leider heel het Christelijk geloof betrekkelijk. Voor hem heeft de Christelijke ethiek (wat daar dan ook maar weer mee bedoeld wordt) alleen blijvende waarde. In zover andere godsdiensten gelijksoortige verbeteringen aan willen brengen in de wereld kan de broederschap dus betracht worden.

Dit alles laat ons niet onberoerd. Wij worden omringd door dezelfde problemen en hetzelfde godsdienstige klimaat. Wij worden ook heren en derwaarts getrokken. Maar we zullen toch vooral dit vast moeten houden: de kerk moet de boodschap van de vergeving der zonden en een nieuw leven brengen. Daarin ligt de kerkelijke kracht en de kerkelijke bekwaamheid. De kerk is onbekwaam zodra ze daar buiten treedt. En dan moeten bekeerde mensen die nieuwe Christelijke visie en liefde tot de Heiland uitdragen in hun dagelijks leven. En daar ligt dan de taak voor een Christelijke sociale beweging in de verschillende sectoren van het maatschappelijk leven. Christenen, die een authentieke plaats innemen in een bepaalde maatschappelijke levenskring, kunnen dan ook de dragers zijn van een authentieke uiting van het Koninkrijk van Christus daar. Door deze aanpak komen dan beide de kerk als instelling en de Christelijke organisatie tot haar recht. Intussen is het merkwaardig te constateren, dat de zaak fout loopt in de United Church door een kortsluiting tussen evangelisatie en sociale actie. De eerstkomende jaren zullen uitwijzen of wij die fout kunnen voorkomen. Het welzijn van heel de kerk hangt er van af. Wij moeten recht doen aan de kerkelijke proclamatie van het blijde nieuws, het uitdragen van dat nieuws in evangelisatie, maar niet minder ook het koninkrijk beleven in een verantwoorde Christelijke sociale beweging.

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## DE OPVALLENDE CANADESE IJSBEER

(Canadian Scene) — Het meest opvallende dier in Canada is er een waarvan de biologen het minste afweten. De Ijsbeer, een kolossale overlevende uit de ijstijd, zwervt over de kale vlakten langs de kusten van de noordelijke IJ-zee en de Hudson Bay.

Volgens berekeningen van de geleerden zijn er nog slechts ongeveer 12.000 ijsberen over op de 5 miljoen vierkante mijl uitgestrektheid van hun gebied binnen de poolcirkel, waarvan de helft zich in het noorden van Canada zou ophouden. Zelfs de meeste Eskimo's hebben er nog nooit een gezien. Een intensieve studie van recente datum door Dr. Charles Jonkel van de Canadian Wildlife Service heeft aan het licht gebracht, dat het grootste aantal ijsberen niet verblijft houdt in het afgelegen noorden, maar langs de James Bay-Hudson Bay oevers van Manitoba en Ontario. Door jagers worden er ongeveer 1200 per jaar gedood, en aangezien de ijsbeer een dier is dat zich slechts langzaam voortplant is het wel duidelijk dat uitsterving nabij schijnt te zijn.

Gedurende de wintermaanden zwerven de beren over het ijs van James Bay en Hudson Bay op jacht naar zeehonden. Als tegen het einde van juni of het begin van juli het ijs gaat breken gaat de ijsbeer aan wal om de zomermaanden op de eilanden in James Bay of langs de oevers in Manitoba en Ontario door te brengen. Hier is door de Regering van Ontario 9300 vierkante mijl tot Polar Bear Provincial Park verklaard.

In de Wetgevende Vergadering van Manitoba is kortgeleden het voorstel gedaan om een tweede ijs-



### DE OPZIENBARENDE CANADESE IJSBEER

Ongeveer de helft van alle ijsberen ter wereld leeft in het noorden van Canada. Toch zijn ze, behalve in bepaalde, beschermde gebieden, zo zeldzaam geworden, dat zelfs de meeste Eskimo's er nog nooit een hebben gezien. Deze foto werd in de buurt van Cape Henrietta Maria in Hudson Bay genomen, en werd ons welwillend afgestaan door het Ontario Department of Lands and Forests.

berenpark in het Noorden van Manitoba op te richten, terwijl door biologen is voorgesteld een National Maritime Sub-Arctic Park op te richten, waaronder dan de meest belangrijke eilanden en kuststreken die door de ijsberen worden bezocht, zouden worden begrepen.

Gedurende de zomermaanden verandert de ijsbeer, het grootste vleesetende dier ter wereld, in een plantenetor en leeft hij van gras, bessen en twijgen of op het vet dat hij gedurende de winter op de zeehondenjacht heeft opgedaan. In het najaar gaat hij dan weer het ijs op. Zij doorkruisen de moeilijkste omstandigheden. Men heeft hen zien zwemmen op een afstand van honderd mijl van het dichtstbijzijnde land of ijsmassa en zij

drijven soms duizenden mijlen mee op grote schotsen.

In december en januari gaan de vrouwtjes aan land en bouwen zich een nest in de mosachtige grond in de dennebossen, vele mijlen verwijderd van de kust. Daar worden dan de jongen geboren. In april en mei zijn die dan al sterk genoeg om de reis naar zee te maken met moeder. Zij blijven ongeveer een jaar onder de zorg van het moederdier, waarna zij geacht worden op eigen benen te kunnen staan.

Ijsberen zijn onder normale omstandigheden niet gevaarlijk, maar wanneer zij in het nauw gedreven worden of gewond zijn zien zij er niet tegen op tot de aanval over te gaan. Ondanks zijn logge ver-

schijning kan hij bliksemsnel toeslaan, en een volwassen ijsbeer kan een 800 pond zware zeehond met één slag van zijn machtige klauw doden.

Het Department of Mines and Natural Resources in Manitoba plaatst ieder jaar van september tot de vorst intreedt vier mannen in Fort Churchill om de beren uit de plaats te houden. Als de vorst wat later intreedt door zacht herfstweer en de beer honger krijgt dan smaken zelfs rauwe botten zoet, en dan is er altijd wel wat voor de beer te vinden op de vuilhoop en ook een varken op een van de boerderijen is dan niet te versmaden. Men gebruikt speciale zoeklichten, vuurwerk en andere manieren om de grote beren af te schrikken.

## FOR THE FARMERS

A membership meeting of the Christian Farmers Association of Drayton and vicinity was held on Thursday, Feb. 25, 1971 in one of the rooms of the Reformed Church, Drayton. Mr. Joe Drost was president.

The guest speaker before recess was the President of our Chr. Farmers Federation, Mr. M. G. Verkuy of Woodstock, Ont., who spoke on "Basis and Principles of the Chr. Farmers Federation". Our government should rule by the grace of the Lord, and not by the grace of the people. The Holy Scripture is the book for salvation. But we should also live by this from day to day. To accomplish this, farmers need to stand and work together to witness. Working together, he said, was necessary in order to show what Christian farmers hold to be important, especially to the government. The speaker has a farm and besides this has travelled much in Canada, the U.S.A. and Europe. He had heard in Quebec recently that within two years it will be compulsory to be a member of a farmers organization. Let us then organize right now, before it is too late. It became clear more members is a must. We should let the public know our ideas, and talk to the government whenever necessary.

Let us go ahead working and praying and we may according to the Bible expect the Lord's blessings, also in organization life.

Then the floor was given to the second speaker Mr. Harry Knip of Lucan, Ont., a farmer operating a 1200-acre farm, although 39 years old and married. Their married life was blessed with 5 children, but Harry still has time for the Chr. Farmers. He is vice president of the federation. His topic was "Objectives of the Federation". Our constitution is based on the Bible, and the Holy Scripture says: Love God and love your neighbour. Do we always do this? Today there are so many questions. No wonder because agriculture is unprotected. It is different in the case of labour and industry, they are protected.

Agriculture in Canada brings forth many products. But these products are out of reach for many people all over the world. Last year Canada imported more than it exported. The speaker told us also facts about imports, supply management, vertical integration, corporate enterprise, quotas, marketing boards, famine in other countries, unemployment, government concern with agriculture as a business rather than with farmers as individuals. The disappearing family farm. Bill C176. Mr. Knip mentioned among other things:

1. That the appointment of a Governor in Council is an undemocratic procedure and constitutes a situation where you have a forced membership without participation.

2. The uncontrolled powers of the inspectors with the forced assistance of the farmer or his help. are of a totalitarian nature and is in conflict with our code of human rights.

3. The controlling powers of the board is unconstitutional and will create an inefficient agriculture, which will increase the cost of production.

4. The restrictions of agriculture production intended are in conflict with the actual role which Canada should play in the world.

It is the firm opinion of the Chr. F. F. that according to the Word of God in Romans 13 the Government rules by the grace of God and has the duty to protect all its subjects.

As a conclusion he said "We must organize or else soon we are not boss on our own farm any more."

A good discussion followed and the speaker was quite capable to answer the many questions. After all it was a good meeting, attended by many farmers, who are able to think back on a good evening well spent. After closing remarks the speakers were given a "Thank You" and a big hand. The meeting was adjourned and Mr. Verkuy led in prayer.

Tom A. Lise,  
R.R. # 2, Moorefield.

Geef Uw

### ADRESVERANDERING

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aan de  
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oud adres te vermelden!

## CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrottenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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who wants to have a clear insight into the South African situation, cannot afford to miss this book.





## 13-year-old blind Organist JOHN VANDERTUIN

will be presented in recital at  
Grace Anglican Church,  
West and Albion Streets, in  
Brantford, Ontario

on Sunday afternoon, April 4th at 3 p.m.

This is the last recital John will play at Grace Church before he leaves for study with the world renowned Organist Composer JEAN LANGLAIS, in Paris, France.

Collection at the door.

## REMARKABLE TALENT OF YOUNG ORGANIST

An advertisement in this issue announces the last recital, which the young organist John Vandertuin will present in Brantford's Grace Anglican Church.

John, born blind in 1957, already showed a marked musical talent at a very early age, playing simple pieces on the two manual and pedal organ in his parent's home almost from the time he could walk. A student at the Ontario School for the Blind he studies piano with Mrs. Luke, while on weekends and holidays he takes up his organ study. Besides performing from music braille, a large part of his repertoire he learns from organ records, something he does very quickly and with uncanny accuracy. John has been presented in recital in various centres across Canada and since the Fall of 1968 has helped maintain a monthly series of Sunday afternoon recitals at Grace Anglican Church, Brantford, where his father is organist-choirmaster. It is also at Grace Church that John has become known and loved for his improvisations on themes and hymn-tunes during the services. In July of

1970 it was his great privilege to be presented in recital at the Whiteby Summer Music School for Organist-Choirmasters. That John is a talented performer is not only attested to by the people that attend his recitals and who love him as their own, but also by such great and well-known recitalists as the Dutch organist Peike Asma and the Canadian Dr. Charles Peaker, organist of St. Paul's Cathedral in Toronto. It is hoped that in the years to come, John may justify his early promise, so that his talent may continue to be a source of joy to many people.

His father, Wm. Vandertuin, wrote us: "John has been presented in solo recitals as far away as Brandon, Man., and has played in 20 recitals so far at Grace Church since the fall of 1968. His recital

at Grace Church in Brantford on April 4 will be of graduate level. John works very hard, but most of the credit must go to his creator, Who has lent him this wonderful talent. Soli Deo Gloria."

## CALVIN COLLEGE ADDS GRADUATE COURSES

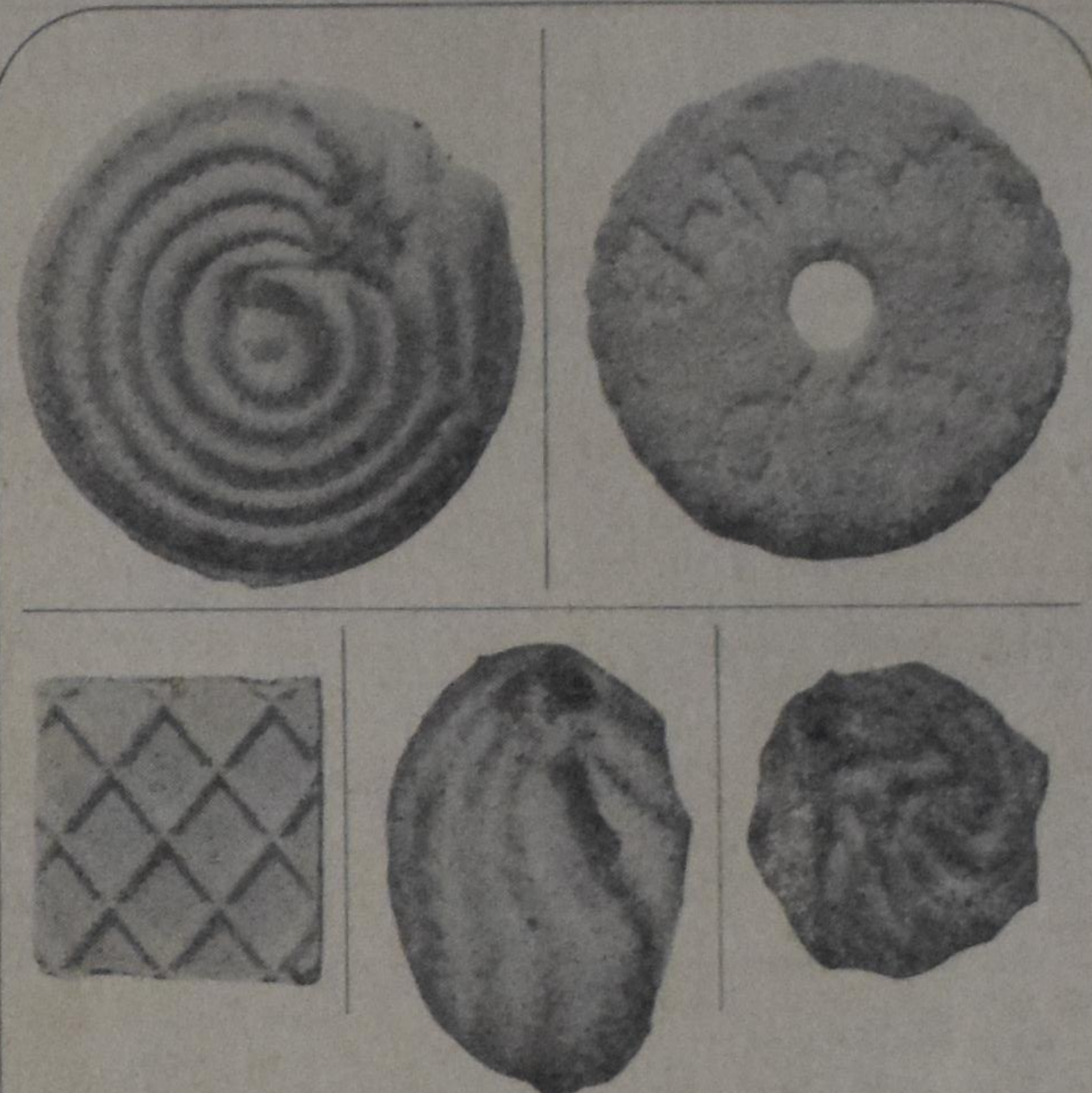
According to news sources, courses numbered 410 and above, will be assigned graduate-level status at Calvin College. The recommendation was made by the college's educational policy committee at a faculty meeting held March 1, 1971. Education 420 and 421, two courses currently offered, will be among these assigned graduate status. Other courses will include some to be offered by the music department. Sources do not reveal plans for future expansion of the graduate program.

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## THE WORLD AROUND US

# WAR AND WAR-CRIMES

(Part I)

It is strange that in an age when violence is becoming more and more an everyday part of our lives, excessive violence committed on the battlefield can still cause such a public outcry. While on the one hand we go on building weapons that are capable of killing millions of people in a few minutes, we can still be appalled that soldiers in Vietnam kill innocent civilians — mothers and children — and we think it right that these men be brought to trial for such acts. Somehow, over the centuries, we have managed to make a distinction between legalized violence and illegal violence and the distinction is now pushed a little further so that we also differentiate between acts that are legal and those that are not while we are engaged in legalized violence (war). It may be beneficial to trace some of these developments through history so that each person will be better able to judge, for himself, where he stands with these questions.

The notion that women and children should be spared in a war is a relatively new one, and even now not adhered to very consistently. In early history the question never came up for consideration. When the walls of Jericho fell, the children of Israel marched in, "and they utterly destroyed all that was in the city, both man and women, young and old..." (Joshua 6:21). Centuries later, when the Roman armies controlled most of the known world, things had not changed. If a battle was lost, it was expected that the loser would either be killed, or sold as a slave and the same went for the women and children. If this was not done, it was for political or economic reasons, not for moral ones. The question whether a war was morally or religiously permissible was not raised until Europe had become a Christian continent. Augustine, after careful reflection came to the conclusion that some wars were just and others unjust. That did little to clarify the situation because, human nature being what it is, no one has ever admitted that he started a war for unjust reasons. Everyone who has ever started a war has claimed that justice was on his side. The one thing that did change during the Middle Ages was that violence lessened. There were still numerous wars, but while the knights were fighting them, there was more show than violence and there are records of thousands engaging in battle for hours, yet the casualties numbered a few hundred. Chivalry and the protective armour which encased the warriors proved very effective in saving lives. The vanquished were not sold in slavery anymore, and although plunder was common, civilian populations were left alive.

The French Wars of Religion and the Thirty Years War changed all that. The religious differences raised passions so high that humanity and morality were forgotten. Once again the civilian population suffered a great deal. When the Peace of Westphalia was finally concluded in 1648, large parts of Germany were in ruin. Religious animosity was not ended, but at least people were willing to concede that to convert men by the sword was the wrong method. War became once again a more 'civilized' undertaking. Louis XIV even drew up rules and regulations for his commanders — if a breach was made in the wall, and one attack had been repulsed, the commander should honourably surrender the town he was defending. Hugo Grotius, the Dutch jurist and statesman, was the first man to lay the bases of international law in his *Mare Liberum* (1609) and *De jure belli ac pacis* (1625).

Up to the Napoleonic period, wars were fought by professional armies, often foreign mercenaries. With the French Revolution things changed. Armies became national armies and when a country

went to war everyone was involved — either because he was conscripted into the army, or he was expected to make provisions or ammunition or weapons for the army. The French example was quickly copied by other nations and perfected during the 19th century. By 1914 all the European nations, except England, had large standing armies, massive stockpiles of weapons and provisions, and a great conviction that the next war would be a short one and that no one would be able to defeat their armies. A few attempts had been made in previous decades to draw up some rules and regulations for the conduct of war, but most of them had come to naught. Only a few humane requirements — mainly concerning treatment of civilians, prisoners and hospitals — had been agreed to. And even these had not been adhered to in at least two previous small wars.

When the British were faced with the guerilla tactics of the Boers in South Africa, they built concentration camps for women and children to deprive the Boers of friendly farms where they might get food and other essentials. The British won the war, but the outcry that went up in England when the tactics of the army became known showed that few people were willing to accept this kind of warfare. At about the same time the United States was involved in a war in the Philippines and since guerillas proved elusive there also, the war soon became a forerunner in miniature of present-day Vietnam, including body counts to determine how well the American soldier was doing. It was just as difficult to determine who was a guerilla and who was a peaceful peasant in the Philippines as it is now in Vietnam, and some soldiers soon did not try to figure out the difference. All natives became enemies and the best way to proceed was not to take chances but to kill them. Only one commander was brought to trial — an officer who exhorted his men to lay the country waste so no one could live in it and to kill all natives. He was found guilty at his court martial, but only given a warning. Sixty years ago it was difficult for a white man to admit that non-whites were also human beings and therefore entitled to the same treatment in war as was awarded the white man.

Opinions changed when the Great War broke out in Europe. The sack of Louvain and Dinant were considered atrocities which reduced the Germans to the level of the Huns; the attacks on merchant shipping by submarines was also held to be unethical and not in keeping with the way a war ought to be fought. The victorious Allies decided to bring the guilty persons to trials after the war; Article 227 of the Versailles Peace Treaty stipulated that the Allies would ask Holland to deliver the German Kaiser (where he had gone in November 1918 and had been granted political asylum) so that he could be brought to trial. The Allies also took the right to try individuals "accused of having committed acts of violence of the laws and customs of war". These persons were to be handed over to the Allies by the German government which was also expected to furnish evidence needed "to ensure the full knowledge of the incriminating acts, the discovery of the offenders and the just appreciation of responsibility". Needless to say the Germans did not consider themselves guilty and did not deliver the men the Allies wanted; similarly, Holland refused to deliver the Kaiser to the Allies.

However, the notion that certain things were not allowed, even in war, came to be accepted and a number of rules and regulations were drawn up, some under the auspices of the League of Nations, which governed the conduct of war. When the Allies sat in judgement at Nuremberg and in Japan, it was held that there was such a thing as 'war-crimes' and that people could be tried for them.

(To be continued.)

J. J. Bout.

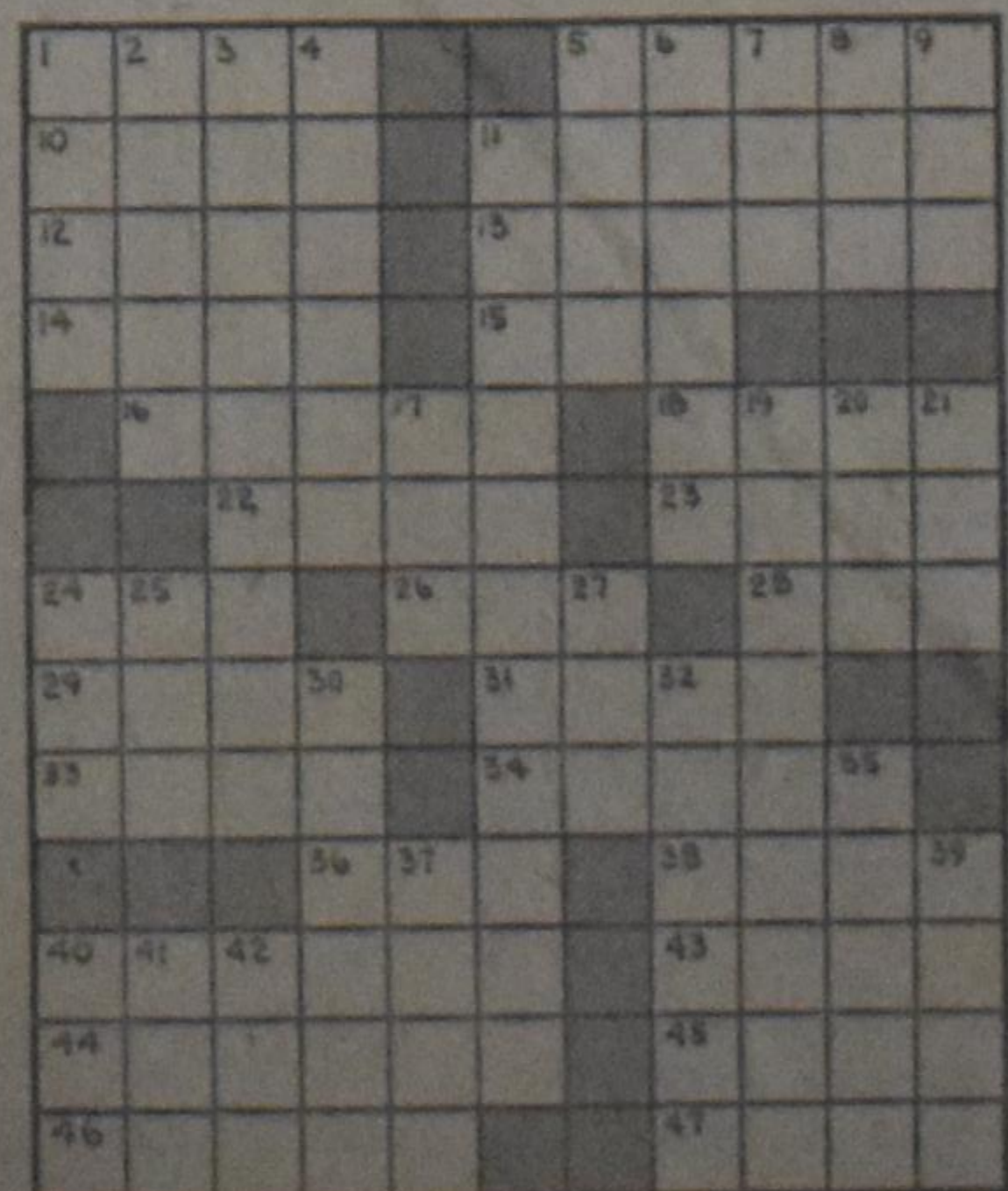
## CROSSWORD PUZZLE

### ACROSS

1. "Black —" of Calcutta
5. Picked
10. — and Thummim
11. She has pressing problems
12. Go for
13. Contribute
14. Unfriendly look
15. Lamb
18. Nigerian capital
18. Rebuff
22. Summer shirting fabric
23. Current
24. Garçon's "friend"
26. Out of operation
28. Goldom's Venturi
29. Crucifix
31. Set in motion
33. Prop for Fred Astaire
34. Opera highlights
36. And not
38. Mixture
40. Given to caustic wit
43. Dillydallies
44. Sumptuous
45. Jane Austen novel
46. Hire
47. Construction beam

### DOWN

1. Part of a caravel
2. Protruding window
3. How a certain month arrives
4. Appear
5. Boast
6. So help me!
7. — Slow Boat to China
8. Immovable
9. Before
11. Bad day for Caesar (3 wds.)
17. Pales-tinian plain
19. How a certain month departs (3 wds.)
20. Beverage
21. Sty
24. Jeanne d'—
25. Extinct bird
27. Pro
30. Sandy or Day
32. Shrinking
35. Greek letter
37. French river
39. Glacial ridge
40. Badly
41. Scottish explorer
42. Eggs (Lat.)



SOLUTION  
to previous  
Crossword Puzzle





# World of Young Writers

## SENIOR HIGH ISSUE

### SO MANY LONELY PEOPLE

A baby cries in the rubble of a deserted, war-wrecked street.  
Helpless.  
Homeless.  
Hungry  
and cold.  
An old woman cries over the skinny, deteriorated body of her dead son.  
Starving.  
Sad.  
Shivering  
and afraid.  
A beggar wanders aimlessly down a slummy street.  
Un noticed.  
Un cared for.  
Un wanted  
and alone.  
Every day millions of people like these experience  
The fright of war.  
The pangs of starvation.  
The tears of rejection and loneliness.  
Hey! you healthy, loved, filled person . . .  
. . . Do you care?

—Beverly DeRuiter  
Mc Bain, Mich.

### AMERICA THE BEAUTIFUL

America the - -  
Beautiful??  
Yes, oh yes, it's all very beautiful.  
Wars,  
prejudiciness,  
pollution,  
poverty,  
murder.  
But don't feel pity, — oh, NO!!!  
For your pity may be mistaken for a  
Rich man's donation and your tears  
May be wized away by Wednesdays  
Social column of the local newspaper.  
Search the stars for a solution.  
March's horoscope just came out, you know.  
"Your life predicted day by day!"  
Actually all you have to do is look to God.  
God???

Yes, God.

Remember him??

—Kris Boven  
Falmouth, Mich.

### THE LET DOWN

It was a cool spring day;  
The room was musty and cold.  
I pulled out the wrinkled item;  
Everything was going fine  
Until . . .  
I tugged and pulled.  
I squeezed and  
I even tried to push  
In my limbs. The room suddenly felt  
Warm and sweat beads were  
Beginning to form. I tugged  
And I pulled more and  
Some more.  
Sweat was rolling down  
My forehead  
When I finally gave in and admitted  
That last year's skirt  
Was too small.

—N.M.C.H.

### ABOUT LIFE AND LIVING

To live is to be aware.  
Sensing those around you,  
being ready to help and be helped.  
To walk down a street and hear sounds  
of joy and sadness.

Living is walking up to a new day  
and being glad you're able to get up  
and face people.  
To be able to smile at others,  
even if you're not inclined.

Living for others, and yet helping yourself.  
Just being able to stand up straight  
under the pressures around you.  
And then when all seems lost  
you use your one last spurt of energy!!

Life is a movement, an action,  
not sitting around glum.  
It's getting up  
and doing the best you can  
even if you think it's impossible!

Living is a forest with a stream.  
It's the birds above and the fish below.  
The echo of your voice.  
To open your eyes to the world,  
and not see it through rose-coloured glasses!

To live is to sit and think,  
about everything.  
It's being able to say thanks,  
and being thanked.

—Mary Hoiting  
Oakville, Ont.

### WHEN THE GATE IS CLOSED

The world is suffering around you  
and quickly you close your gate,  
so that your day will not be spoiled  
by the sight of hunger and of hate.

You don't want to see little children  
with hunger in their faces.  
You know they are losing the battle  
and quickly you close your gate.

You try to live up to your faith  
but their isn't much you can do . . .  
quickly you close your gate  
and forget they are God's children too.

Are you really better than they?  
Do you have the right to forget?  
You close your gate more slowly,  
You have time to think and regret.

It's when the gate is closed slowly  
and you take the time to look out,  
that there is hope for the world's wounded,  
a world you can do something about.

—Mary Hoiting  
Oakville, Ont.

### CONFORMING

i —  
a flower  
bending in breezes,  
submitting  
to the will  
of the wind;  
Envy  
the massive oak.  
i —  
a seashore  
with its shifting sands,  
object  
of the perpetual pounding  
and ceaseless swell;  
Envy  
the invincible rock.

Hermien Plumiers  
Essex, Ontario.

### PEOPLE?

People,  
everywhere, People,  
snarling, snappy, spoilt People  
People who don't care  
People who hurry  
People who are jealous,  
occasionally  
and not so occasionally,  
gentle People,  
helpful People,  
loving People.

All People are different People  
just think  
once  
all Big People were Little People  
with soft pink skin  
curly little fingers  
gurgling noises  
any Baby is loveable  
but Babies grow up.

Then I wonder  
why Jesus bothered  
to die  
for any People,  
for  
me.

Minne Joldersma.

### POVERTY AND WEALTH

The independent father, too stubborn,  
He won't accept food stamps.  
The over worked mother  
So young; she tries to give  
Her love.  
The under-nourished child  
Looks for love.

The millionaire with his business  
Has no time for love.  
Nor does his wife, her life is filled  
With social engagements.  
The children? They have everything.  
But love.

Debbie Locke  
Mc Bain, Mich.

### GAMES PEOPLE PLAY

Millions of forms  
lined up in rows,  
While  
people shouted  
Go, Go.  
Sprinkling the ground  
like an army of ants,  
Jumping  
and darting  
like cats in pursuit.  
There wasn't much meaning  
Until:  
A cry  
of pain.  
There is no more shouting  
Go, Go.  
All because  
of  
a  
Game called War.

—N.M.C.H.

### PREJUDICE

They glare at each other  
One black and one white.  
They hate one another,  
Again they start to fight.

Their language obscene,  
Their manner uncouth,  
Each reputation mean  
For these prejudiced youth.

The fight now is over,  
Broken up with a "Scat."  
I call "Come Trixie and Rover."  
To my dog and my cat.

—N.M.C.H.

### poetry

### essays

### short

### stories

### drama

### non fiction

Editor:

COR W. BARENDRECHT

### PREPARING THE MANUSCRIPT

Type (if possible) or write  
legibly, on 8½ x 11 inch  
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poetry); use only 1 side of  
numbered pages. Enclose a  
cover sheet, stating: Name,  
address, Title of work, school  
level or profession, and age.

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Grand Rapids, Mich. 49501.

### SECURITY FOR A LIFETIME

I'm a dedicated Christian for life  
for this I'm very-very proud.  
To tell it to the whole wide world  
and make it clear and loud.

He watches me, both day and night  
and helps me to do his will.  
I hope and pray, it will be this way  
until my life is still.

He makes our lives worth living  
through every blessed day.  
Without knowing him as I do  
what could one expect to say?

He says "carry your own cross"  
and to be worthy of my love.  
The beautiful things on this earth  
with the blessings from above.

We were born without even a choice  
and will leave in no other way.  
So make our lives, as he would want it  
and do it from day to day.

Lee D. Smith.

### THE SEASONS OF LIFE

When Robin starts to build her nest,  
The earth stirs up from winter's rest.  
The sun beams down, the skies are blue,  
And everywhere Creation's new.  
The creatures go their carefree ways;  
The world enjoys her childhood days.

When flowers spread their petals wide  
The blooming earth is like a bride;  
She leaves her adolescent days  
Begins to follow women's ways.

In early fall, the mother earth  
To tiny little seeds gives birth;  
And soon she's reached another stage  
She's ready for retirement age.  
Left desolate from harvest raids,  
She wrinkles up; her beauty fades.

Then winter strips the bushes bare  
And tops the earth with snow-white hair.  
Confetti from the heavens drops,  
Earth's pulse grows slower,  
slower,  
Stops.

Nelly Vrieling.

### GOD'S PERFECT CREATION

What a wonderful world God has given us!  
Full of love and beauty.  
The birds live, singing songs to the glory of God;  
God provides for them!  
The flowers grow in beauty; the perfect beauty of all creation.  
No one is clothed as beautifully as they; the sweet, simple  
beauty of all nature.  
The buds open on the trees; tiny leaves filling the world  
with green splendour.  
The chipmunks scamper in the rocks; they live a life but  
they don't know why.

God has blessed us with his perfect creation —  
Why aren't we satisfied?  
He's blessed us with green grass blowing in the wind;  
Spacious blue skies where wild birds fly;  
Wild animals, seas, flowers and trees —  
God cares for them — He'll care for you.

We've polluted the earth and built dirty cities where —  
Once the wind rustled the grass,  
Flowers bloomed,  
Birds flew,  
Wild animals ran in freedom.  
We've ruined the world and forsaken the things —  
The humble little things —  
That He made for us so that we may learn to live  
And praise His name.

Joanne Horsman, 12.



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With great joy and thankfulness to the Lord we announce the arrival of a second daughter

**ELISABETH ALIDA (LISA)**  
Born December 27, 1970.

A sister for Janie, Michael, David and Paul.

John and Alida Zantingh.  
650 Maple Rd.,  
Richmond, B.C.

"Lo, children are a heritage of the Lord." - Ps. 127.

With thanks to God, Bill and Ann Vanden Berg, nee Snyder, announce the birth of their daughter

**ANDREA LYNN**  
born March 23, 1971.

A sister for Cameron and Tina Marie.  
R.R. 4, Cayuga, Ont.

With thanks to God, Charles and Lilly Snyder, nee Hogeterp, announce the birth of their daughter

**KIMBERLEY ROSE**  
born March 20, 1971.

A sister for Thomas Michael and Rena Leigh.  
R.R. 3, Caledonia, Ont.

With thankfulness to the Lord we joyfully announce the birth of our first child, a daughter

**DEBORAH LYNN**  
Born March 14, 1971.

Ben and Mary Vanderveen.  
8 Plymouth Ave.,  
St. Catharines, Ont.

Mr. & Mrs. C. Rieseboos of Aylmer, Ont. are pleased to announce the forthcoming marriage of their oldest daughter

**THEODORA**  
to  
**Mr. GEORGE VANDE BELT**  
only son of Mr. & Mrs. H. Vande Belt of Sparta, Ont.

The wedding will take place on April 3, 1971 in the Aylmer Chr. Ref. Church.

Rev. C. Spoor officiating.  
Future address: 21 Titchester Rd., Apt. 102, Toronto 347.

On April 9, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

**YTZEN HOEKSTRA**  
and  
**YBELTJE HOEKSTRA—DYKSTRA**  
their 40th wedding anniversary.

Their grateful children:

Nelly and Jan Tuinhoff,  
Minnertsga, Friesland.

Tilly and Paul Roorda,  
Fenwick, Ont.

Dick and Ann Hoekstra,  
Dunnville, Ont.

Alice and Symen Langerap,  
St. Anns, Ont.

Henry and Beula Hoekstra,  
Wellandport, Ont.

Tina and Arnold Bennick,  
Fenwick, Ont.

Pete and Ann Hoekstra,  
Welland, Ont.

Ron and Rachel Hoekstra,  
Wainfleet, Ont.

Jane and John Poelman,  
Port Colborne, Ont.

and 28 grandchildren.

Open House will be held at their home on April 9, 1971 in the afternoon.  
R.R. # 2, St. Anns, Ont.

### SPECIAL FOR YOUTH!!

Do you need someone to help you? Are you desperate and cannot or dare not talk at home? Why not write to Box No. 2336 of this paper? It often helps if someone knows your troubles. Write also when you want an answer. I love young people and like to help.

Nurse Debbie.

Buitenpost 1941

Whitby 1971

We are grateful to the Lord that we may celebrate with our parents,

**UILKE VANDER ENDE**  
and  
**AALTJE VANDER ENDE—HAMSTRA**

their 30th wedding anniversary on April 3, 1971.

Their thankful children:  
Andy,  
Jim and Claire,  
Doris,  
Helen.

514 Ash St.,  
Whitby, Ont.

1946 — 1971

With much thankfulness and gratitude to God we hope to celebrate with our parents

**Mr. & Mrs. C. RIESEBOS**

the occasion of their 25th wedding anniversary on April 5, 1971.

Aylmer, Ont.  
296 John St. S.

Gerry and Katie Sluys.  
Hank & Marg Rieseboos.  
Thea & George Vande Belt.  
Jane Rieseboos.  
And 1 grandchild Duane.

After a short illness it pleased the Lord to take home His child and our dear son, brother and uncle, at the age of 50 years,

**HENRY KLOOSTER**

Rev. 14:13.

Mrs. Z. Klooster,  
R.R. 1, Guelph, Ont.

Marie & Bill Stad,  
Houston, B.C.

Bill & Alice Klooster,  
Arthur, Ont.

Dick and Henny Klooster,  
Erin, Ont.

Styn & Nell Klooster,  
Arthur, Ont.

Tine & Fred Stad,  
Smithers, B.C.

George & Trudy Klooster,  
Drayton, Ont.

Femmie & Joe Boersma,  
Brampton, Ont.

Herman & Ruth,  
Erin, Ont.

Piet & Jane Klooster,  
Georgetown, Ont.

Janet & Paul Hurd,  
Orton, Ont.

Wilma & Ben Klumpenhower,  
Brampton, Ont.

Mike & Jerrie Klumpenhower,  
Listowel, Ont.

Nieces and nephews.  
Georgetown, Ont.

March 2, 1971.

On March 18th, 1971 the Lord took unto Himself our beloved husband, father and grandfather

**ANDRIES ANDREE**,  
at the age of 77.

John 11:25, "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live."

Branchton, Ont.:  
Mrs. A. Andree.

Indiana, U.S.A.:  
Jake & Sylvia Andree.

Hamilton, Ont.:  
John & Mary VanderLey.

Millgrove, Ont.:  
Bob & Marg. Andree.

Branchton, Ont.:  
Andy & Ann Andree.

Dundas, Ont.:  
Piet & Shirley Mantel.

Branchton, Ont.:  
Louis & Nellie Andree.

31 grandchildren,  
1 great-grandchild.

R.R. 2, Branchton, Ont.

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On March 12, 1971 the Lord took unto Himself our beloved son, brother, grandson and nephew,

**CORNELUS LEENDERT NOORDERMEER**,

at the age of 3½ years.

1 Cor. 15.

Mt. Brydges, Ont.:  
Mr. & Mrs.  
H. J. Noordermeer.  
David C. Noordermeer.  
Strathroy, Ont.:  
Mr. & Mrs.  
K. Graansma.  
Apeldoorn, Neth.:  
Mr. & Mrs.  
C. L. Noordermeer.

We wish to express our deepest sympathy to Mr. & Mrs. Henk Noordermeer of R.R. 1, Mount Brydges, Ont. in the passing away of their son

**CORNELIUS LEENDERT**

But Jesus said: "Suffer little children and forbid them not to come to Me, for of such is the Kingdom of Heavens." - Matt. 14-14

May the Lord comfort them in their sorrow.

Members of the Ladies Society "Forward in Faith", Mount Brydges, Ont.

Called Home by her heavenly Father our dearly beloved wife, mother, and grandmother

**HILLECHIENA ANJA ROUKEMA, nee SCHOLTENS**

She was 50 years old.

II Cor. 5:1-4.

Grand Rapids:  
A. B. Roukema.  
Blackfalds, Alta.:  
Teena and John Stol.  
Hamilton, Ont.:  
Margaret and John Vanamerongen.

Grand Rapids:  
Hilda.  
John and Margaret.  
Henry.  
Anne and William.  
Peter.  
Andy.  
Jerry.  
Eight grandchildren.

Grand Rapids, 4231 Dawes Court SE, Mich., 49508, U.S.A.

March 20th, 1971.

De Here nam tot Zich Zijn kind, onze lieve zuster

**GINY ROUKEMA—SCHOLTENS**

Fam. Wed. H. E. Biewenga—Scholtens,  
Zwolle, The Neth.

Fam. P. J. Scholtens,  
Dundas, Ont.

Fam. J. Veenstra,  
Meppel, The Neth.

Fam. G. K. Scholtens,  
Groningen, The Neth.

Fam. R. W. Roukema,  
Nieuw-Buinen, The Neth.

Fam. F. v. Aken,  
Groningen, The Neth.

Fam. H. J. A. Scholtens,  
Zwolle, The Neth.

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### CORRESPOND

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to work on dairy farm in Thunder Bay, Ont. House provided with toilet and bath. Have to be experienced. Write to box 2337, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont., or phone 1-985-2382.

### GIRL OF 16-18 YEARS WANTED

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After hours 416 - 827-3710.

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REAL ESTATE BROKER  
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Write or phone for definite appointments.

### De kerk groeit in Afrika

"Quarterly Newsletter" van de Canadian Bible Society schrijft dat nergens ter wereld het Christendom sneller groeit dan in Afrika. In 1960 waren er vier miljoen christenen in Afrika; nu zijn er 100 miljoen en als her in dit tempo doorgaat zullen er 350 miljoen zijn in het jaar 2000.

Het kerkelijk lidmaatschap neemt toe met meer dan 5 procent per jaar — dat is het dubbele van de bevolkingsaanwas. Nog niet zo lang geleden werden er sombere voorspellingen gedaan, dat de islam als een vloedgolf over heel Afrika zou gaan omdat het Christendom werd beschouwd als de godsdienst van de blanken. Dit is niet het geval gebleken, want ten zuiden van de Sahara groeit het Christendom sneller dan de islam.

(De Wachter)

## THEY SAID AT URBANA . . .

Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go. — Warren Webster.

In 1970 we stand at a similar crossroad at which the student movement of 1920 stood. At that time some said, "Let us forget evangelism, Bible study and foreign missions and concentrate on the true issues of the day, such as race relations, economic justice and imperialism."

One of the great mistakes made in 1920 and subsequent years was a polarization of issues. It became an "either-or" situation, either social concern or world evangelism. Today we dare not ignore the burning issues of race relations, economic injustice and imperialism. By the same token we dare not ignore God's eternal and unchanging commands to His church to make the gospel of Jesus Christ, in all of its totality, available to all mankind. — David Howard.

(Alliance Witness)

## COURT TO STUDY RELIGIOUS RIGHTS OF WORKMEN

The U.S. Supreme Court will consider whether companies who discharge workers who refuse on religious ground to work on Sundays violate the civil rights law's prohibition against religious discrimination. The appeal concerns Robert K. Dewey, a die repairman in a Reynolds Aluminum Company plant at Wyoming, Mich. He was dismissed in September, 1966, af-

ter he refused to work occasional overtime shifts on Sundays or to ask fellow employees to fill in for him. He is a member of the Reformed Church of America. A decision in his favor by Judge Noel P. Fox was overturned by the U.S. Court of Appeals of the Sixth Circuit.

(Alliance Witness)

## COINS BOUGHT AND SOLD

We are paying a premium price for the following Can. coins:  
Silver Dollars 1935 to 1952 | Five cents pcs. 1925 and 1926  
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Same in Silver \$ 8.50 ea.

**Peter Damsma, R.R. 5, Clinton, Ontario**

## DATA CENTRE

- April 2** Fryske Joun yn Jarvis. Meiwurking frege ya de foarm fan foardrachten, sankjes, ensf. Graech berjocht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
- April 3** Annual Meeting of Salem Christian Sanitarium Association Inc. Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Rd., Etobicoke. 2 p.m.
- April 4** Organ Recital by John Vandertuin, Grace Anglican Church, West & Albion St., Brantford, Ont., 3 p.m.
- April 4** "Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.
- April 7** Fryske Joun in Sarnia, Ont. Tanielstikje, foardrachten, sjongen en musyk. Central United Church, George St., Sarnia.
- April 8** Seminary Choir, First London Chr. Ref. Church, 513 Talbot St., 8 p.m.
- April 14** Burlington, Ont. "Elijah" Oratorio performed by Canadian Ref. Choir "Silo Deo Gloria". Port Nelson United Church.
- April 16** 5th Annual Spring Rally of "Christian Horizons for Exceptional Children". Harold Lawson School, 1712 Ellesmere Rd., Scarborough, Ont. 7.45 p.m.
- April 16/17** "FAMA Dramatical Society" hoopt op te voeren het toneelstuk "Op Hoop van Zegen" van Herman Heyermans, in het Central Library Theatre, College & St. George Sts., Toronto.
- April 17** British Columbia diaconal conference of the Chr. Ref. Church; spring conference in the New Westminster Chr. Ref. Church starting at 9.45 a.m.
- April 21** Hamilton, Ont. "Elijah" Oratorio performed by Canadian Ref. Choir "Silo Deo Gloria". James Street Baptist Church.
- April 24** R.B.I. Choir in First London Chr. Ref. Church, 513 Talbot St., 8 p.m.
- April 24** C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhood, Radio Minister of The Back to God Hour.
- July 5-Aug. 6** Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

Concerts by the Ambassador's Hamilton District Male Chorus, Conductor Mr. Harold DeHaan. Tickets \$1.50, students \$1.00.

- May 7** Kitchener Chr. Ref. Church, Ottawa St. S., Kitchener, Ont.
- May 8** Owen Sound Chr. Ref. Church, 4th Ave., Owen Sound, Ont.
- May 15** 8.20 p.m. First Hamilton Chr. Ref. Church, Charlton & Hess, Hamilton, Ont.

## EXHIBITIONS

- April 1-30** All Student Exhibit, Calvin College, FAC, Grand Rapids, Mich.
- May 1-May 22** Exhibit: Senior Art Majors, Calvin FAC, Grand Rapids, Mich.



From the Bookshelf

CHURCH AND SOCIETY

Prof. dr. J. Douma, DE ONMISBAARHEID VAN DE PERSONELE ETHIEK. 1970.

Prof. dr. W. H. Velema, DE KERK EN DE SOCIALE ETHIEK. 1969.

For many ages the relation between church and state has been a recurring subject of theological discussions; the simple words of Jesus: "Render to Caesar's, and to God the things that are God's" (Luke 20:25) proved to be very often a bone of contention.

In our time the attention is much more focussed on the relation between church and society, and many questions are raised, many propositions formulated, many actions stimulated. We often hear of the theology of revolution, the church should realize that it is her task to change the structures of the world, or, at any rate, to fight shoulder to shoulder with them who show themselves to be eager to change these structures. We hear of a new christian radicalism which is contrasted with the suggested apathy of former generations. We read in the programs of the meetings of the World Council of Churches that we should start to make all things new, in the first place in the societal structures of the world.

Two Dutch Reformed professors recently published their evaluation

of this development. Dr. J. Douma started his academic career at the Reformed Seminary (art. 31) in Kampen with an oration on: The indispensability of personal ethics. And dr. W. H. Velema of the Christian Reformed Seminary of Apeldoorn published a study on: The church and social ethics (in the symposium: Woord en Kerk).

Both studies are excellent examples of good Reformed scholarship. Both studies recognize the value of social ethics.

But each makes an important restriction.

I am aware that I oversimplify matters when I state that restriction in this way: Dr. Douma stressed the fact that a man must be born again. And dr. Velema stressed the fact that the church should remain church. This is an oversimplification; but it is sometimes necessary to say some things very simple.

Of course dr. Douma says many more things.

He sketches the ethical teachings of several present-day theologians who react against the traditional teachings of the past, because these teachings showed more attention for the human soul than for the situation of humanity; these theologians react against pietism, against Billy Graham, and also against traditional Calvinism, because even the last one did not draw up a real social ethics, but at best an individual ethics in a

social context. Douma mentions the Dutch names of J. J. Buskes, J. de Graaf and H. M. Kuitert; and the German names of H. D. Wendland and J. Moltmann.

Especially the work of the last-mentioned, J. Moltmann, Theology of Hope, is analyzed in Douma's oration, and he shows that the concept of hope with Moltmann is mainly hope for this world, that this hope must react against the status quo and change this world in a revolutionary way, and that even the use of violence can be legitimate. Douma's objections against this new kind of theology are Biblical and clear-cut.

1. He misses the first concern of the christian, namely to praise God. Great stress is laid in the construction of a new world, even with the help of atheists, but the emphasis is horizontal, between the horizons of the world, not vertical.
2. He misses the concern for personal conversion. The words justification, grace and sanctification are used to indicate a structural conversion, a renewal of the structures of society, without a call to conversion of man, individual man, in the first place.
3. He misses the expectation of the new heaven and the new earth in which will dwell righteousness. Man seems to have no future over the grave, only humanity seems to have a future. Anyone who expects the new world of Jesus Christ to come at the end of the ages will recognize that in the meantime we must suffer much injustice and pain.
4. He misses both the antithesis and the predestination. Salvation seems to be for everyone, where humanity is there is salvation. But without regeneration nobody shall see the kingdom of God.
5. He misses a christian definition of humanity. What is that which is called in Dutch 'een menswaardig bestaan'? Should we strive for a Utopia? What about the word of Christ: 'What does it profit a man if he gains the whole world and forfeits his life?'

world? Velema distinguishes between the task of the church as congregation of Jesus Christ, and the task of the christians in the world. In the first sense the church is the communion of the believers who as Christ's body hears the Word, celebrates the sacraments, convenes for adoration and praise, for thanksgiving and sacrifice. That church must preach the Word in the name of Christ, tend the flock and feed the sheep, in order that the body of Christ may be preserved and may increase. The task of the christians in the world is being witnesses and servants.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
April 8	April 2	March 31 noon
April 15	April 8	April 6 noon
April 22	April 16	April 14 noon
April 29	April 23	April 21 noon

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A PREY TO SATAN, by C. Sluys. A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.  
THE STOWAWAY, by Wm. R. Rang. Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

FOR TWO SUBSCRIPTIONS:

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WORLD AFLAME, by Dr. Billy Graham. Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.  
LEAST OF ALL SAINTS, by Grace Irwin. The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We also have a number of Dutch titles available, namely:

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DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.  
DE ILLEGALE WERKER, door Anne de Vries.  
HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.  
SPIONNAGE IN DE TWEDE WERELDOORLOG, door Jac. v. d. Steen.  
BILDERDIJK, door M. De Jong en Wim Zaal.  
KERKELIJKE KAART VAN NEDERLAND, door Dr. C. N. Impeta.  
GROOT ALARM, door C. Baardman.  
DAGGELDERS, door J. W. Ooms.  
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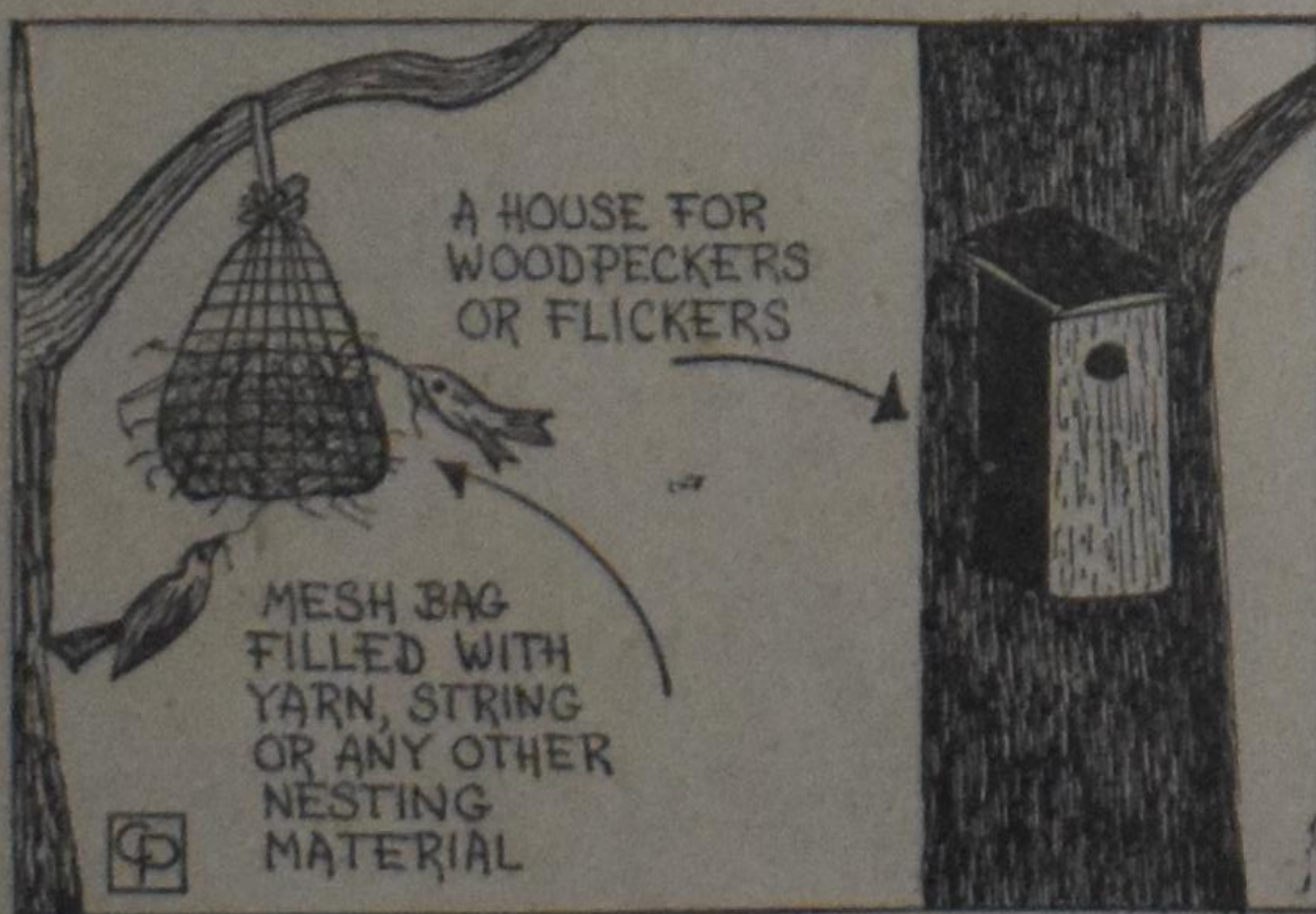
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TODAY'S GARDEN-GRAPH



Birds in the Garden?

By EDNA HALLIDAY  
Distributed by Central Press Association

YES, BIRDS, as well as flowers, shrubs and trees should be in every garden. Bird houses of various types add to the attractiveness of the garden, and a never-failing supply of water is essential.

Assured safety and a plentiful supply of food and drink will certainly bring birds to your garden.

As shown in the accompanying GARDEN-GRAPH, in early spring fill a mesh bag with pieces of string, yarn or any other material that the birds can include in building their nests.

Birdhouses are usually not satisfactory unless they are built for a specific bird. If you want a pair of birds that feed on bark borers, beetles, gall in-

Douma's oration is an excellent piece of work; it reminds of his thesis on Common Grace in which he warned against a too great cultural optimism.

The essay of dr. Velema covers the same field, and is mainly concerned with the ideas of a German theologian who has been of great influence in the circles of the World Council of Churches, H. D. Wendland. The main thesis of Wendland is, that being church is being for the world. The church is the servant of the world, the deacon of the world. All the work of the church is in the first place deaconal. In former times this deaconal work was considered to be mainly individual; now it is considered to be societal. In reference to a well-known reformed slogan Wendland speaks of Societas semper reformanda. In line with these ideas are those of the Dutchman Hoekendyk, although the latter is more radical. A keyword of Hoekendyk is 'functional' (meaning: in action; performing a mission). There is a mission of the church, the church is not something, it functions for the world; there is a mission of God (Missio Dei); there is a mission of faith, it shares the mission of God and it should shape the future.

Dr. Velema shows more appreciation for the ideas of Wendland than for those of Hoekendyk, but he asks also some critical questions.

1. What is the church? Is it only worth its name when it serves human society and functions as an agency for the improvement of social conditions of the

Two Reformed Dutch theologians on the same theme!

I did not by far exhaust what they wrote down.

It was an interesting discovery to find Kampen (art. 31) and Apeldoorn in good harmony.

It was also an interesting discovery, that the book of the Apeldoorn theologian is an important contribution to relevant Reformed theology. \*)

We should listen to these men, as they should listen to each other.

Louis Praamsma.

\*) Also the other essays in 'Woord en Kerk' are worthwhile reading; I would point especially to the study of drs. J. P. Versteeg: Is Adam in het Nieuwe Testament een 'leermodel'? Also the contributions of prof. Hovius and prof. Kremer are very good.

**H. KREEFT, C.A.**  
Chartered Accountant  
963 EXMOUTH STREET  
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